



# B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

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**B'NAI B'RITH HILLEL FOUNDATION NUMBER**

**Articles and Reviews by**

**Dr. Glenn Frank, Dr. Alexander G. Ruthven, Dr. A. L. Sachar, Dr. Louis L. Mann, Edward Chauncey Baldwin, Maurice B. Pasch, Louis J. Borinstein, Louis Behr, Bernard Postal, Mrs. Estelle Sternberger, Alfred M. Cohen, Ludwig Lewisohn, Dr. Joshua Bloch, Jacob S. Golub, Leon Fram, John Cournos, and Isaac Goldberg**

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# Rabbis Only!



New York City,  
December 30, 1932

Dear Editor:

I am very eager to introduce the B'nai B'rith Magazine as a collateral reference for the teachers of our Religious School and wonder if there is any special subscription price which you can let us have for this purpose.

Many of our congregants are members of the B'nai B'rith and I could ask them to donate their copies after they have read them but I believe that the B'nai B'rith Magazine has developed into so fine an organ of Jewish opinion and literature that I do not wish any of our people to give copies away.

We have twenty-one teachers and would have need of twenty-two copies each month.

We want our boys and girls to have an intelligent and natural understanding of Jewish life and the B'nai B'rith Magazine is very helpful in this respect.

With cordial Hanukkah greetings, I am

Very sincerely yours,

(Name given on request.)



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BECAUSE the B'NAI B'RITH MAGAZINE is the only national Jewish monthly that gives a concise report of all the important world Jewish news of the month, it has been suggested to the editors of the magazine several times that they introduce the publication to religious school teachers and students. ¶ The letter printed herewith, sent to us by a prominent New York rabbi, makes this suggestion a reality from now on. ¶ Religious schools will now be able to purchase quantity lots of the B'NAI B'RITH MAGAZINE at nominal prices. Write at once for complete information.

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# B'NAI B'RITH MAGAZINE

## *The National Jewish Monthly*

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## EDITORIAL COMMENT

### The Punishment That Falls on Hebron

A THRIVING community was Hebron in Palestine before August, 1929. Life prospered and content was for Arabs as well as for Jews. For where justice abides there is enough for all.

Jews had settled there and made a good life and it was inevitable that the Arabs profited by the diligence and thrift of these newcomers. There was more work for them; the carpenter's and the mason's hands were occupied with the building of new dwellings; the landlord rejoiced in good tenants.

In August, 1929, occurred the massacre and the hands of many a Hebron Arab were stained with the blood of Jews. If some of them were eventually punished by the processes of law, the most of them escaped the punishment that is for murder.

But Hebronites have learned that there is punishment beyond the hands of the law. A man escapes the law. . . . "No guilt has been found on me," he exults. . . . And he goes his way . . . and even after the years he comes to punishment.

So with these Hebronites; they have come to punishment. . . . After the massacre there was an exodus of the surviving Jews from the scene of tragedy. The tenants who had prospered Arab-landlords moved until fifty per cent of Hebron's dwellings fell vacant; the laborers lost their employers, the merchants good customers. Hebron went into decline and languished.

\* \* \*

### An Appeal for the Character

THERE was a question we once read. It was posted on the wall of a school house: "If you lost everything . . . your house, your money, your business . . . how much would you be worth?"

The answer was: "If I still possessed my good character, I would still be rich. By character I could overcome my adversity. I would be strong to rise again."

The question is pertinent to many lives today. Much has been lost . . . money lost . . . houses lost . . . businesses lost . . . And how much are we worth?

The danger is that also character may be broken down in a time when economic pressure is like some millstone grinding the human spirit. Already we see the tragic process in the hundreds of thousands of boys who have become wanderers in the land. They have removed themselves from family circles in which there was not

enough bread to go around. One hears of them in the newspapers: They fall from freight trains and are killed. Worse even, they fall among criminals and later they will be heard from in the records of the prisons.

We may not comfort ourselves with the belief that Jewish boys are not among them. The Jewish social agencies of the cities see Jewish wayfarers every day . . . ragged, unkempt youths begging for a night's shelter.

Grave is the responsibility of the nation in this; special is the responsibility of Jews for this Jewish youth.

We are happy to observe that responsibility is deeply on the conscience of Jews. Recently the National Council of the Jewish Welfare Board met to sound a warning. . . . The Jewish character-building agencies must not be neglected! . . . "Because of economic conditions these institutions are now more needed than ever before." . . . "They are a bulwark against the disintegration of character and a force for sustaining the morale of our young people." . . . "It is the character of our people that has enabled us to survive the ordeals of the past and which enables us to face a new and, as yet, mysterious future bravely."

If we lose everything else we shall still be rich in accordance with the worth of the characters of our children.

\* \* \*

### An Act in Behalf of Civil Liberty

BY a decision of a special session of Federal Court in which three judges participated, Michigan's alien registration law stands permanently enjoined.

In 1931 it was enacted by the legislature. Aliens were put in a status which is not even for known criminals. They were to be registered, finger-printed, photographed. The right to employment was to be denied any alien who was not registered and he was to be driven from the state. Punishment was to be inflicted on employers who hired unregistered aliens or who had business dealings with them.

So in the free state of Michigan there was to be established an espionage system that used to be indigenous to the old Russia. The legislature of that state had taken to itself an un-American measure that the Congress of the United States had for ten years been rejecting as unworthy of American traditions.

It did not take long for the legislature to discover



with what abhorrence liberty-loving Americans in Michigan looked upon this new law. Proceedings were instituted to invalidate it in the Federal Court and a temporary injunction was granted.

In the recent election the liberal candidate for State attorney-general, Patrick H. O'Brien, carried the iniquity of this law direct to the people. He announced his opposition to it. He was elected.

Now he is not one of those who make promises before election which they forget afterward. If the law continued to stand he would, as attorney-general, be obliged to defend it. So he with Attorney Theodore Levin appeared before the Federal Court at Detroit to ask for a permanent injunction against it, to the end that his conscience might suffer no conflict after he entered office.

The court, consisting of Judge Charles C. Simons of the Circuit Court of Appeals and District Judges Ernest A. O'Brien and Edward J. Moinet granted a permanent injunction.

And so this un-American law lies dead in the Michigan statute books; for there is no demand in Michigan that the judgment of this court be carried to higher tribunals. Even the retiring attorney-general, who defended the law last year, gave his approval to the final decree. And it is to be hoped that the like of this repudiated law will not again appear in Washington as it has in every Congressional session in recent years, at times with the approval of the Department of Labor.

\* \* \*

## Not Too Late to Be Proud

IT is more than a month since Chanukah but when is it too late to speak proudly of Jews zealous for the things of their faith? It was in the Chanukah week that an amazing manifestation of the vigor of Jewish life was seen in New York and Chicago.

In Chicago 25,000 Jews assembled in the Stadium for Chanukah observance; in New York 15,000 gathered in Madison Square Garden for the same purpose . . . for the lighting of the Chanukah lamp, for the singing of traditional songs, for dances appropriate to the joyous occasion.

And, it is reported, the majority of these multitudes were of the young.

The prophets of doom lift their voices with lamentations . . . Judaism is sick and the young turn their backs to it. The old men die and where is youth to take their places? Youth is away dancing to jazz, or youth is deep in subversive philosophies. Youth is indifferent. . . . So cry the sad prophets.

But the 25,000 in Chicago and the 15,000 in New York must give them pause. There is vigorous Jewish life that can be summoned for other Jewish occasions than Yom Kippur; there is a Jewish life so warm as to sing and dance for a Jewish occasion.

We think it most significant that these Jews assembled for the joy that is in Judaism; to express the pleasure of being Jewish. They are not dying Jews who come together to sing and dance and play as Jews.

Too much has been stressed the pain of being Jewish, too loud the lamentations, joyless our convocations. Youth will not join in a lodge of sorrow.

The Jewish teaching must emphasize the joy of Jewish life and if such Chanukah demonstrations are renewed each year in every Jewish community we can make of Chanukah a holiday as significant and pleasurable to Jews as Christmas is to Christians.

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## The Birthday of an Immortal Jew

PLANS are under way for a world-wide observance of the 800th anniversary of the birth of Moses Maimonides who was born in Spain in 1135 and stands among the greatest of the Jewish scholars.

When the Mohammedans instituted persecution against all non-Mohammedans (including Jews) in Spain, the Maimon family fled to Egypt and in Cairo Moses Maimonides became court physician. He served the vizier but when the poor summoned him he came. He served the sick Mohammedan and stood in the world as the champion of Judaism against the influences of Mohammedanism and other religions that encompassed the Jew. Amid his secular labors he found time to make a noble and lasting contribution to Jewish literature.

It was said of him, "From Moses (the prophet) to Moses (son of Maimon) there hath arisen none like unto him."

From him came a wisdom that shines resplendent in the darkness of our own sad time. Enumerating the "eight steps in the duty of charity," he wrote, "The eighth and the most meritorious of all, is to anticipate charity by preventing poverty; namely, to assist the reduced fellowman either by a considerable gift, or a loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood and not be forced to the dreadful alternative of holding out his hand for charity. . . . This is the highest step and the summit of charity's golden ladder."

In our time society still strives toward the summit of this ladder. As charity attempts to appease a hunger that seems never to be filled, men see, as never before, the imperious need of adjustments by which poverty may be prevented.

Faithfully was Maimonides' counsel observed by Jews in America in the time when immigration was



bringing East European Jews to these shores by the millions. Not with the dole of charity did Jewish social agencies serve the immigrant; but whoever came here friendless and in need was assisted to a trade or by a gift or loan of money was set up in business. And many were those who prospered and were not ashamed to acknowledge their gratitude afterward.

\* \* \*

## A Revelation of American Character

WE read of this community and that, yielding to the persuasive arguments of B'nai B'rith's Anti-Defamation League and similar bodies, banishing "The Merchant of Venice" from their high schools. Last month the schools at West New York, N. J., ejected him; Baltimore, Md., and Paterson, N. J., have dropped him from their curricula.

What we like about this is the decent consideration that is given almost everywhere to the feelings of Jews protesting against the reading of this drama in public schools.

The attitude generally, is this: "The Merchant of Venice" is a fine work of literature but if its use in the public school hurts any of our fellow-citizens it does not belong in our curriculum. There is more education in a manifestation of good will than in this book."

It offers a fine revelation of American character. Doubtless, in instances, school authorities sincerely, if mistakenly, feel there is no harm in "The Merchant of Venice," and with regret they put aside a play that has stood as a classic of English literature. Pride of opinion is not permitted by them to stand stiff-necked against the peace and comfort of fellowmen.

Thus our educational system proves an educated character wherein is the sum and purpose of education. Not so fine is a recent revelation of education in Germany. In the University of Breslau was a Professor Ernst Cohn, a great authority on law. Against him the Nazis organized and on several occasions hoodlums broke into his lectures.

Courageous intellects, educated characters would have stood by Professor Cohn against the attacks of hooligans . . . "This man," it would have been said, "shall be permitted to teach. The authority of the spirit must stand respected against all force."

But in Breslau the rector of the University yielded to the mob of the Nazis and Professor Cohn was suppressed. It is fair to add that a considerable body of German intellectuals loudly protested.

\* \* \*

## The Same Old Prejudice Dressed Up

FROM Berlin: A blood ritual accusation has been made against Jews of Rastenberg in the province of Koenigsberg by the Nazi organ, "Preussische Zeitung" in connection with the death of an eight-year-old Christian boy, Benno Haffke.

From Warsaw: A Christian Pole in the town of Stanisslau risked his wife's life rather than allow her to be operated upon by a Jewish physician. She had been taken to a Jewish hospital when a fish-bone became lodged in her throat. As soon as her husband learned that an operation was contemplated he had her removed, shouting, "The Jews want to kill her."

From Bermuda: The Princess Hotel has issued circulars announcing that Jews are not accepted as guests. It is stated that the policy of this hotel is "to avoid the

patronage of Hebrews and all persons not socially accepted." Travel agents in the United States are admonished to co-operate with the hotel in this policy "both for the satisfaction of your clients and the support of our stand."

Between the prejudice of the ignorant peasant in Poland and that of the guests in the Bermuda hotel the difference is that the latter wear dinner coats. We prefer the prejudice in the rags of the peasant.

It is, at least, honest, since it makes no pretense of culture. In frank, brutish gutturals it screams its hate and fear of Jews. Civilization, hearing it, knows it at once for what it is and promptly defines it . . . "This is benighted ignorance."

But, disguised in a dinner coat, the same prejudice passes for social superiority. It pretends refinement. It whispers its hate in cultured accents; it flashes its spite from under penciled eye-brows. It makes believe a racial distinction that sets it apart.

But if one could tear off the concealing dinner coat . . . "Why, this is the same uncouth prejudice that screamed in the rags of the rude Pole. This is the same benighted ignorance, posing now in the garb of fashion, wearing an orchid."

\* \* \*

## A Thing for Rejoicing

THE eyes rejoice at the sight of 120 Jews made happy in a time of vast affliction. Once the hundreds of thousands of Jews found refuge from places of oppression; but today even the good fortune of no more than 120 Jews becomes news and the Jewish Telegraphic Agency reports it.

They were women and children from Poland going to South America to rejoin husbands and fathers. Years ago the men emigrated to Brazil, the Argentine, and Uruguay to make a new life . . . an epic once familiar in the United States. Aye, it is the story of hundreds of thousands of North American Jewish families.

In South America it followed the North American pattern. The men prospered not richly but enough; enough to establish homes, enough to buy ship tickets for their families. And no sooner was this achieved than they sent for them. And now had come the hour for reunion and from all portions of Poland the happy wives and children were brought together that they might travel in one train.

Not as friendless, distracted wanderers did they travel; for in behalf of all Jewry HIAS (the Hebrew Immigrant Aid and Sheltering Society) befriended them. It saw them to the train, it was concerned with their comfort afterward. A representative accompanied them to the boat. A representative will meet them at a South American port and send them off safely to their destinations.

The eyes wander through the tragic news of the hour . . . Jews prostrate in Poland . . . Jews persecuted in Roumania . . . Blood ritual accusation in Germany . . . only darkness are for the eyes as they follow the contemporary Jewish story.

So they are grateful for this lovely incident in which there is a happy end of sorrow for 120, at least. And may they have a happy landing and may they see joyous fulfillment in their new habitations; but may they never forget the travail by which they came to happiness. For the grandeur of the Jew is in the fact that in the time of joy he remembers his adversity.



# The Place of Hillel on the Campus

By DR. GLENN FRANK

President, University of Wisconsin



HE University of Wisconsin regards the work of the B'nai B'rith Hillel Foundation, in common with that of the other student religious organizations on the campus, as the central significance of religion in the life of the students. Absorbed as we may be in the task of training the youth to take their place in modern civilization, we cannot regard that task as achieved only by means of disparate studies in the class room. Whatever is vital to the organic integration of the individual, and this includes not only the mental but also the spiritual aspects of life, is of vast concern to the University.

## Hillel Function Pertinent to Life of Entire Campus

The work of the religious foundations, as I see it, is to enable our college youth to retain the values of their spiritual heritage even in the midst of a bewilderingly new world of knowledge, bewildering if only because of the continuous discovery of new facts. The function of the Hillel Foundation, it would seem to me, is then all the more pertinent to campus life. We have a right to expect that the Jew will be most vitally concerned with the readjustment of his spiritual and cultural values to modern life.

We feel that Jewish students who bring with them the culture of their race and at the same time endeavor to integrate it with the science and the arts of our new age are a distinctly important asset to the campus. At present such Jewish students are all too few. The Hillel Foundation, under the direction of Rabbi Max Kadushin, in its study groups and services and forums, is reaching an ever-widening circle of Jewish students and thus is performing an indispensable service both for the Jewish community and for the University.

## Foundation Cooperates in General Religious Life

The B'nai B'rith Hillel Foundation on our campus cooperates to the fullest extent with the other religious groups represented here. Not only

are techniques and ideas exchanged among the directors of the various foundations but they engage in common effort as well. The School of Religion conducted by them jointly, while not under the auspices of the University, plays an important role in reintegrating the spiritual life of a number of undergraduates and graduates. To this school Jews and non-Jews come for information on religious history and problems and for reinterpretation of religious values. Rabbi Kadushin is one of the instructors of the school.

Finally, we must not neglect to mention in this statement of the place

of Hillel on the campus the need which Hillel fulfills in meeting the adjustment problems which are bound to arise among many growing boys and girls. It is in this period of their lives, while they are away from home influences, that they have most need of guidance and of a sympathetic understanding of their personal difficulties. While the University attempts to deal with these matters, it frequently finds it best to call upon the Director of the Foundation who, having a common background with the students, understands how to approach them.

# Hillel Must Go On!

By DR. ALEXANDER G. RUTHVEN

President, University of Michigan



AM very much distressed to learn that there is a possibility that the B'nai B'rith Hillel Foundation of the University of Michigan may be compelled to curtail its activities this year.

This Foundation has been of vital interest and importance to the students of the University. The contributions which it has made to the cultural, social, and religious devel-

opment of the students can scarcely be overestimated. May I call attention to the fact that the activities of this Foundation have been in every sense worthy of a great institution of higher learning. It is becoming increasingly evident that we must give in our colleges and universities opportunities for well-rounded growth. The University can directly contribute to the professional training of the individual. It can also provide the raw materials for the development of a proper concept of life. This, however, is not sufficient. Education, especially in its spiritual aspects, must be experienced. In the experience of education we need not only formal instruction but opportunities for individual initiative to express itself, both in thought and action.

I am most anxious that the several religious denominations have proper facilities in Ann Arbor to take the student beyond his study of the broad essentials in the religious field. It is my opinion that the abandonment of the B'nai B'rith Hillel Foundation work would be a disaster, not only for the Jewish students, but indirectly for the whole student body.

## JEWISH CALENDAR

1933

Fast of Tebeth.....	Sun., Jan. 8
Rosh Chodesh Shevat.....	Sat., Jan. 28
*Rosh Chodesh Adar.....	Mon., Feb. 27
**Fast of Esther.....	Sat., Mar. 11
Purim.....	Sun., Mar. 12
Rosh Chodesh Nissan.....	Tues., Mar. 28
1st Day of Passover.....	Tues., Apr. 11
8th Day of Passover.....	Tues., Apr. 18
*Rosh Chodesh Iyar.....	Thurs., Apr. 27
Lab B'Omer.....	Sun., May 14
Rosh Chodesh Sivan.....	Fri., May 26
Shavuoth.....	Weds., May 31
	Thurs., June 1
*Rosh Chodesh Tammuz.....	Sun., June 25
Fast of Tammuz.....	Tues., July 11
Rosh Chodesh Ab.....	Mon., July 24
Tisha B'Ab.....	Tues., Aug. 1
*Rosh Chodesh Elul.....	Weds., Aug. 23

NOTE: Holidays begin in the evening preceding the days designated.

\* Rosh Chodesh also observed the previous day.

\*\* Fast observed on previous Thursday.



# Behind the Scenes at Hillel

By A. L. SACHAR

**W**HEN George came into the B'nai B'rith Hillel Foundation office, I knew immediately, from the tenseness of his manner, that the lad was under a terrible strain.

Without any of the usual social amenities, he came to the point. He had lost his job as waiter in the sorority house, upon which he depended for his meals, and he needed fifty dollars to take him through the semester. There was no one to whom he could turn and, in desperation, he appealed to the Hillel Loan Fund, a circulating fund built up by student subscriptions, created for just such emergencies. Already there were 230 students on the Loan Fund books.

Ordinarily the loan would have been granted without difficulty, after investigation of the applicant. But it transpired in conversation, that George had been turned down by the University Loan Fund. When pressed for the reason he broke down and told a disconcerting story of his background. Three years ago, stunned by catastrophic economic changes in his family, he had left home, become a derelict, knocked about the country, filled odd jobs, and followed a helter-skelter existence. Last September he determined to come to the University to build his career anew. He registered as a pre-medical student, worked as a waiter for his meals, lived in a hole, filled the most onerous odd jobs to pay for tuition, and, withal, buckled down to his studies. When the sorority disbanded for lack of funds he found all of his sacrifices and hopes in ruins. He had not a friend in the world; those who knew him well shied clear of him because of his record. The University, pressed by hundreds of needy applicants with good records, intimated plainly that he was a bad risk and could be offered no assistance.

It seemed to me that fifty dollars stood between the boy's rehabilitation and his return to the flotsam and jetsam from which he had just emerged. He was, assuredly, a "bad risk", but if it worked out once in ten times it was worth taking a chance. I granted him the loan, and I felt sure that the tears in his eyes were not faked.

Last month, the headlines in the student daily announced that several



*Home of the B'nai B'rith Hillel Foundation at University of Michigan.*

lucrative scholarships had been awarded for superlative work. Heading the list was George's name.

**C**HIRSTINE told me her story personally. She came from good Lutheran stock in a small Illinois community which had been a hotbed of Ku Kluxism. Her knowledge of Jews came entirely from the sewers of hearsay and was, therefore, not very exhilarating. A number of her sorority sisters had been taking European history courses from me when I was on the faculty of the University. Some of them followed me over to Hillel when I began to teach the Foundation credit courses and enrolled in the class of "Religions of Mankind". It was entirely because of their mass suggestion that Christine, rather dubiously, enrolled.

For a year she studied the evolution of religion as presented objectively under B'nai B'rith Hillel auspices. She learned something of the common heritage that all the living religions enjoy, something of the soul-stirring careers of the founders of the great faiths, something of the beauty of Jewish ethical and social values, something of the promise of her own religion as taught by Jesus, something of the background for the crucifixion. Her entire mental and temperamental attitude thawed out.

In the term paper which is required of all students she cut away from the tradition of a book review and wrote a throbbing religious autobiography. It was only a sophomore's reaction, and its lack of literary skill left much to be desired, but it made up in sincerity for its immaturity. And nothing could more clearly prove the thesis that most of the prejudice of our age is based upon ignorance.

Today Christine is in charge of her little home town Sunday school. I am sure that her Lutheranism is as staunch as one would wish it to be. But it is reasoned and intelligent and based upon a sense of perspective. I should like to sit in on her classes when she tells the story of Christian origins or when she interprets the Pharisees. I believe that the youngsters who are trained by this ambassador of good will are not likely to become kleagles in the charmed circle of the nightshirt riders.

**F**RIDAY night is usually a very dull period in the Foundations on the campus. Student interests are focused elsewhere. The weekend is devoted to social activities, and the girls have permission to remain out until the wee small hours. When it was suggested therefore, that a Fireside group be organized to sponsor discussions on Friday evening and, in this





*A B'nai B'rith Hillel Foundation Seder during Passover.*

way, follow the old Jewish Sabbath tradition, the idea was not enthusiastically received. The B'nai B'rith Hillel officers believed that students would be unwilling to forego their precious social night and that they would not enjoy the "high-brow stuff."

The experiment was attempted. Within a fortnight seventy youngsters were coming regularly and were looking forward to the Fireside through the remainder of the week. It was discovered that here was an excellent opportunity to combine recreation and serious interests. Men came with their "dates", they enjoyed the easy informality, the meat of the discussions as well as their fun, and above all the camaraderie which grew out of the Fireside. Today the Fireside is one of the most important institutions in the Foundation and may ultimately prove to be the most valuable.

GRACE came from a small town in Indiana and hers was the only Jewish family in the community. She had a very meager Jewish background and gravitated to Jewish companionships only because of the intangible pressure of the college atmosphere. It was not until many weeks after the opening of the semester that she wandered into the Foundation quarters, and then only because of some highly advertised social event. She was a brilliant student, however, and once the contact with her had been established she began to fit into the Hillel program rather enthusiastically. She served with distinction on the Foundation committees, worked herself up in the student hierarchy, enlisted for the credit courses in religion and was soon building up an intensive interest in Jewish cultural values.

During Grace's senior year, the field representative of a Jewish social

service agency visited the campus to interview students who might be interested in social service as a career. Grace had become sufficiently intrigued to apply. She wrote a remarkably mature entrance examination, was awarded the most lucrative scholarship then available, and after eighteen months of training became the head of an important Jewish social service unit. It was an immense satisfaction to me last year when I was invited to her wedding and saw her united to another Jewish social service leader. In a very real sense Hillel had helped to cement these two very useful careers.

IN the larger universities, where the student body is drawn from every stratum of society, there must be scores of cases of maladjustment which require expert psychiatric treatment. Usually there are Health Service stations maintained by the university to safeguard the student's physical life. But only rarely are there clinics for mental and psychological hygiene.

When Dr. S— came to lecture for the B'nai B'rith Hillel Forum it was suggested that he speak personally and intimately to a number of Jewish students who had come to our attention because of their patent unhappiness. A trained psychiatrist could measure a situation in a glance where an inexperienced layman would flounder for weeks. Dr. S— spent the weekend on the Illinois campus and interviewed thirteen youngsters. Some were merely curious, intrigued by the thought of being "psyched". But some genuinely needed sympathetic attention. An older brother complex, over-indulging parents, personal habits, medical attention—all these were rapidly probed. In some cases the suggestion for action went to the student, in other cases to the parents, in still others to the Director. Dr. S—'s advice has been the turning point in the lives of some of his consultants. And every year he returns to the campus for brief psychiatric clinics. Hillel is taking the lead in a much needed social experiment which the University will surely some day follow for the benefit of the scores of submerged in a population of 12,000 students.

MILT was probably the most lonesome lad who frequented the Foundation quarters. Years before, because of an accident, he had lost his sight, and his case was considered so hopeless that he had learned



*Students leaving a B'nai B'rith Hillel Foundation religious service.*





the Braille and had adjusted himself to the life of the blind. Then, almost miraculously, his sight began gradually to return to him. He enrolled in the University, but though his scholastic work was superlative, the years of his affliction had robbed him of social affability and he found it difficult to make friends. Shy, retiring, oversensitive, he was as completely alone as if he still lived in his own little dark world.

One day, in consultation with the B'nai B'rith Hillel Director, it was suggested to him that he become the leader of a Braille class, in which some of the interested students would use their leisure to write books for the blind in the State Institution at Jacksonville. There were 22 Jewish children there who had no literature of recreation and who would immensely enjoy volumes of short stories and light sketches to supplement their more arduous didactic readings. Milt was a new person over night. He was admirably equipped to serve as teacher, he found in his class an opportunity for worth-while ex-

*Three Hillel scenes from different Foundations. Upper left: the dramatic group stages "The Dybbuk"; upper right: a Braille class making books for the Jewish blind; right: a discussion group.*

tra-curricular activity and, above all, he was able to meet young men and women without any inhibitions.

Today the Braille class is one of Hillel's most gratifying activities. Every year several volumes are sent to Jacksonville, manufactured by the students who meet regularly under Milt's supervision. And Milt himself is once more a thoroughly normal person, enjoying the comradeship of many good friends who, as his students, helped him to grow out of his unnatural restraints.

MY predecessor, the late Rabbi Benjamin Frankel, will best be remembered for his personal magnetism and his deep personal interest

in the lives of his students. He interpreted his task not only as teacher and religious leader, but as personal guardian for students who had uprooted themselves from homes far away and had come to shape their careers at the University.

He considered it perfectly natural, therefore, that Leonard should call him at midnight to tell him excitedly and almost hysterically that he had been stricken with appendicitis and an immediate operation had been ordered. Rabbi Frankel was considerably worried about the skill of the physician who had charge of the case. The appendix had already burst. If Leonard were in his own home his parents could take the responsibility for a decision, but lost among thousands of students on a campus far from home, the poor boy could turn to no one except the only guardian that he knew. Rabbi Frankel insisted upon placing the case in the hands of his own personal surgeon. When the operation was performed it required the utmost skill to stop the inroads of the poisoning that had set in. Leonard pulled through and undoubtedly he owed his life to Rabbi Frankel's judgment and his resoluteness in carrying through a decision.

Who will deny that one such case is worth all of the overhead which is required to finance a large Foundation on an important campus?



*Scene from a play given by the dramatic club of a Hillel Foundation. This play, like many others given at the various Foundations, was written, acted, staged, costumed, directed, and publicised entirely by students. It has a Jewish theme and background.*



# Nine Years of Hillel

By EDWARD CHAUNCEY BALDWIN



THE end of almost a decade of B'nai B'rith Hillel Foundation life seems an appropriate time to pause and try to estimate the success of this experiment in Jewish education. To what extent has Hillel realized the ideals of those who initiated the movement, and to what extent has it contributed to the spiritual enrichment of the life of American Jewry?

Three ideals were in the minds of those who started the Hillel movement. Saddened by the sight of the evasive life of Jewish students, they hoped to win the loyalty of educated Jewish youth to Jewish ideals — to make them feel that belonging to the Jewish people, instead of being a humiliating handicap in life's race, is really a heroic and exciting adventure; and that to wear this loyalty is a badge of honor. In other words, the first hope of the founders of the Hillel movement was that through this means there might be developed among Jewish students a wholesome self-respect through the consciousness of belonging to a uniquely gifted race with noble traditions and eternal hopes.

## Need for Jewish Leaders of the Future

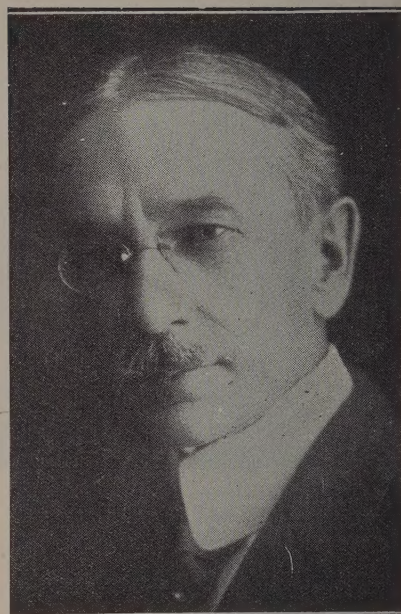
Secondly, there was the hope in the minds of those who fathered the movement that Hillel might prepare Jewish students for intelligent participation in the Jewish life of communities in which they live after graduation. Recognizing that what American Judaism was to become in the next generation depended in no small degree upon the young men and women then in college, it seemed tremendously important that educated Jewish youth should be equipped for leadership, for intelligent endeavor in behalf of Judaism. To this end it was thought that well-planned courses of study, open to both Jews and Christians, might serve a useful purpose—first, in opening the eyes of Jewish students to the history of their race and the part it has played in the drama of the world's life, and secondly in the development of a better understanding of Judaism on the part of Christian

students, and, thereby, the lessening of race prejudice due to ignorance.

Thirdly, there was the hope in the minds of the founders of the Hillel movement that through the work of the organization Jewish students, besides being trained in loyalty and leadership, might be benefited in their personal lives. We wanted to see these Jewish students go forth from the Universities, not only equipped for the economic battle of life, but prepared to meet the vicissitudes, to endure the hardships, and to meet the tests of life as *religiously-minded men and women*.

## Hillel Foundations Are Approaching the Ideal

In the attempt to estimate the success of the Hillel Foundations in realizing these hopes of its founders, the impression one gets as he looks at the work of the eight Foundations now functioning is distinctly encouraging. Of course, neither the entire group nor any one of them has yet attained to a complete realization of the hopes entertained when the movement started. Even the oldest of them has only within the last three or four years passed beyond the experimental stage. Mistakes, naturally, were made at the beginning. Such an exaggerated emphasis was placed at first upon activities purely social that it seemed for a time as if Hillel might become merely another place for social diversion. Only within recent years have the intellectual and moral aspects of Hillel life come to be adequately stressed. Now, at each of the Foundations, courses are offered, taught either by the Director or by some Jewish member of the faculty, in such subjects as Hebrew (Texas and Ohio), Modern Jewish Thoughts and Movements (West Virginia), Students' Reaction to Religion (Michigan), Jewish History (Illinois and Cornell), and Jewish Social Life in Bible Times (California). The number of these courses at the different Foundations varies from one at Texas, the youngest of the Hillel group, to four at some of the older Foundations. The registration in these courses at the different Foundations differs even more strikingly, ranging from seventeen at Texas to 405 at Illinois. Course-registration at



*Edward Chauncey Baldwin, Professor of English Literature at the University of Illinois, although not a Jew, saw the need ten years ago for the very niche the Hillel Foundations are filling, and was instrumental in awakening Jewish leaders to begin the task.*

the latter has now become more than twice as large as that of all the Christian Foundations about the campus combined. Such a phenomenal showing is to be explained partly by the fact that Illinois is the only institution granting full university credit for courses taken at Hillel, and partly by the fact that the Director is one of the best equipped and deservedly popular teachers on the campus. To his popularity also, is no doubt due the relatively large proportion of non-Jewish registrants in his courses. The number of Christians registered this semester is 110.

## "What a Splendid Adventure It is to Be a Jew"

Were there opportunity within the limits of this paper, I should like to speak of the distinctive features of the Hillel life at the different university centers. There is space for only two. At the University of West Virginia the dramatic group has actually provided the State with a Jewish theater, having within the last eighteen months appeared for return engagements at eight different cities in the presentation of plays of Jewish interest. Illinois Hillel has established a student loan fund now amounting to \$6000 by which 234 Jewish students in financial difficulties have been enabled to continue their education.



After all, however, the yield from the Hillel investment is not to be measured by a list of Hillel activities, nor even by the number of registrations in Foundation courses, gratifying as these records are. The most valuable results are intangible and quite immeasurable. They are to be found in the enrichment of the lives of Jewish youth awakened at Hillel to a clearer consciousness of what a splendid adventure it is to be a Jew, and hence heir to all the great traditions of a race to whom the whole modern civilized world is debtor.

If the only effect of Hillel had been the awakening of racial self-respect on the part of Jewish undergraduates, the whole expense of the movement during the last nine years would have been amply justified. That there has indeed been such an awakening no observant teacher of the University faculty would question. The old evasive, almost furtive attitude of the Jewish student has completely disappeared. It is now possible, when occasion arises in the class room, to question a Jewish student on a matter of Jewish history or custom without subjecting him to an embarrassment which ten years ago no considerate teacher would have cared to risk. Such a change means that the old inferiority complex from which every Jewish student a decade ago more or less consciously suffered, and in consequence of which he assumed either a furtive or else a defiant manner, has given place to a non-assertive and self-respecting pride.

#### We Cannot Yet Estimate Ultimate Value of Hillel

It is impossible to over-estimate the beneficent effect upon American Jewry of having poured into it annually from the eight universities where Hillel Foundations are already functioning some hundreds of young men and women equipped with a knowledge of what Judaism represents in creed and life, and a high resolve to live in the light of that knowledge. The ultimate effect of such an infusion upon American Jewry, and through it upon American life in general most of us who knew the small beginnings of the Hillel movement at the University of Illinois will not live to see. Indeed the influence of the movement may not become wholly apparent in this generation; but it is safe to predict that the final results will fulfil the hopes of those who started the movement, and of Rabbi Frankel who gave his life to make their dream come true.

When I think of the group of Chicago rabbis who on a rainy winter night almost exactly a decade ago pledged three thousand dollars to start a Jewish foundation at the University of Illinois, I wonder whether any other similar investment ever yielded proportionate returns. They saw a vision—did those sedate gentlemen that night in the dining room of the Standard Club—of a time when American Jewry would be annually strengthened by the addition of thou-

sands of Jewish youth trained in the universities for the service of the modern world in the best traditions of their race. We who are alive ten years later are indeed fortunate to have lived to see that vision beginning to be realized through the devoted work of the Directors of the several Foundations made possible by the B'nai B'rith which has fathered the movement from tiny infancy.

## Planning for the Future

By MAURICE B. PASCH



*Maurice B. Pasch, though still in his early twenties, is secretary to Senator Robert LaFollette. A few years ago he was student president of the B'nai B'rith Hillel Foundation at the University of Wisconsin.*

tion have driven the younger Jewish generation away from the religious philosophy which guided their people through centuries of torment and persecution. But there is still some consolation left to those who are interested, in knowing that the B'nai B'rith Hillel Foundations are playing an important part in efforts to revive a Jewish consciousness in our college men and women. The attitude that Judaism and its traditions are to be regarded as odd antiquities, things to be forgotten in the mad tempest of present day life, is what Hillel Foundations are trying to change.

They have been instrumental in kindling the spark of Judaism that lies dormant in the heart of every young Jewish boy and girl. They give forth inspiration and strength. They create a desire to learn more about one's people. They make for leadership, which is taken back into many communities of our country. Our colleges and universities offer everything to lead Jewish youth away from their people and their traditions. That is just where the Hillel Foundation performs its greatest service. As an agency for common interest, as a clearing house for Jewish thought and education, as a meeting place for an exchange of greetings, it builds for cooperation, for common understanding, for finer character and appreciation of the past.

We must plan for the future by supporting the Hillel Foundations existing today, and by establishing more of them as soon as possible. They are the pattern makers of Jewish life. Now is not the time to retreat, not the hour to mark time, but the hour to advance the cause of American Jewry and build a finer future for Judaism and its people.

**W**HILE this country of ours is passing through one of the greatest economic crises in its history, and business is being transacted in red ink, the axe of false economy has been levelled at institutions of learning. It is gratifying that the far-sighted and intelligent policy pursued by B'nai B'rith has not allowed this hysteria to cripple its Hillel Foundations which have become so popular and valuable.

Today Judaism in America is on trial. Prejudice, anti-Semitism, hatred, and the lack of proper educa-



# Jewish Youth: A Defense

By LOUIS J. BORINSTEIN



HE air is rife these days with countless complaints and charges against youth. Our youth, we are told, is not religious, not idealistic — not even romantic. It has become decidedly irreligious, materialistic, and uninterested in any of the serious affairs or earnest purposes of their elders or the world around them. If this were not so, we should find our youth flocking in larger and more eager numbers to our houses of worship; participating more directly in our communal affairs; more conspicuously active in our spiritual, social and cultural institutions. We have heard the complaint so often that we have come to accept it as a sort of final and unchallengeable truth; as if, indeed, it were an inherent defect of youth to be all this; or as if it were an unquestioned and unquestionable fact that the youth of our own day is worse than the youth of other days.

But in all such complaints and charges, however cruelly true they may be in individual instances, the plaintiffs are prone to forget certain elementary facts involved in the very psychology of youth. They forget that youth is a biological constant in human nature; and, except for relatively negligible changes wrought in the slow and devious processes of evolution, youth is quite the same today as ever it was in all the past ages of human history.

And if, as in the field of religion, for example, our complainants were to consult any authoritative or standard text-book of youth-psychology, they would learn that youth, far from being irreligious or even non-religious, is, on the contrary, profoundly and irrepressibly religious. Most of the so-called converts, the new recruits who "get religion" (as the evangelistic phrase has it) come from the ranks of youth, according to statistics both of psychology and the evangelists themselves. The reason is plain. The blood of youth is warm. It tingles with the heat of emotion. It is vivid with the romance and sentiment of feeling and imagination.

Again, we adults often forget that it is of the very essence of youth,



*Louis J. Borinstein, of Indianapolis, is chairman of the B'nai B'rith Wider Scope Commission. He is the president of the Chamber of Commerce of his city, and prominent locally and nationally in general and Jewish affairs.*

whether gifted or not, and however idealistic, to be light-hearted and pleasure-loving and free in its whole outlook upon life. Our Jewish youth is no different from that of the non-Jew; and so it is just this situation in the life of our American Jewish youth, both in college and out of it, that B'nai B'rith Hillel Foundations and the Aleph Zadik Aleph, or Junior B'nai B'rith, have been designed and equipped to meet.

The Aleph Zadik Aleph, or Junior Order of B'nai B'rith, works with the youth of sixteen to 21 years of age. This organization aims to secure the mental, moral and physical development of its members. It strives to strengthen Jewish affiliations and to stimulate sympathetic and understanding interest in humanitarian, educational and philanthropic endeavors.

B'nai B'rith points out the very definite communal service now being rendered by groups of Jewish youth affiliated with the A.Z.A. in 162 cities of America and Canada. These manifestations of the desire to serve are the best evidence of the character-shaping value of A.Z.A. In a great

number of cities, religious services are conducted regularly by the Aleph Zadik Aleph chapters of those cities. In many communities the members of that Order provide substantial working power for the campaign structures of Federation Drives, Community Chest and Welfare Fund appeals. In many communities religious classes are instructed by the members. In several cities where no Jewish publication exists the A.Z.A. chapter issues one in order that the community may be kept informed not only upon local Jewish matters but upon conditions affecting segments of Jewry the world over. Cultural meetings with community appeal are arranged at regular intervals. Oratorical contests and debates are held, all of which tend to make Jewish life in these many communities more alert, more dynamic.

This embraces a broad cultural program. It is easily understood that in appealing to the youth this program must not be too didactic. It must be combined with social and athletic interests which in youth work are so highly important.

The B'nai B'rith Hillel Foundations are Jewish cultural, social, recreational, and religious centers upon the campus. They bring together in a congenial environment Jewish university students. Here they are enabled, under direction of their own Student Council, to plan for Jewish cultural programs of a high order. The Hillel Foundation is in reality a Jewish Center movement in America dealing with a highly selected group of Jewish young men and women and training them for Jewish and general civic leadership.

Through the Hillel Foundations, each year B'nai B'rith is able definitely to affect the lives of many thousands of the flower of Jewish young manhood and womanhood. There is an annual turnover of human material, through matriculation and graduation, averaging 2,000 or more. These are strengthened in their Jewish affiliations and enlightened in their understanding of Jewish values. Furthermore, there is a noticeable increase in their sense of Jewish dignity which comes from the capacity

*(Continued on page 139)*



# Benjamin Frankel: Founder of Hillel

By DR. LOUIS L. MANN

Acting National Director, B'nai B'rith Hillel Foundations



FIVE years have passed since the father and the founder of the B'nai B'rith Hillel Foundations was summoned to the "Academy on High."

The charm of his personality, the strength of his character, the contagion of his enthusiasm, and the consecration of his efforts, enshrined in the Hillel Foundations under the auspices of B'nai B'rith, will remain a living, dynamic, vital monument to his memory. If we build in wood, it is destined to rot before the atmospheric pressure of heaven; if we build in stone, it will crumble before the storms of time and the winds of the ages; if we build in marble, it, too, will not last into eternity; if we build in iron and steel, it is destined to flow as water before the smelting process of the universe; but, if we build in human personality, we influence the generations yet unborn.

Benjamin Frankel was just such a builder. We are yet too near to appreciate fully the significance of the B'nai B'rith Hillel Foundations for American Israel. Though I am not given to superlatives, I make bold to say that the Foundations have been the one greatest contribution to American Jewish life. Our old sages were wont to say that just because we are not able to complete the work, we are not therefore free to refrain from carrying it on. Benjamin Frankel was cut down in the prime of his youth. Those of us who were privileged to work shoulder to shoulder with him—and number these hours among the most precious of our lives—will never feel free to neglect the work that he so nobly began. The Hillel Foundation was a child of his great heart and of his noble soul. In the early days, he not only spoke for the Foundation and devoted himself conscientiously to it, but in a most unique sense of the word, he *was* the Foundation. His unassuming modesty, his natural goodness, his complete simplicity, his arresting earnestness, invited friends and co-workers. When many of us will long since have been forgotten, the name of Benjamin Frankel will be mentioned in grateful reverence because he saw the needs of Jewish youth and gave to



*Rabbi Benjamin Frankel*

them his last full measure of devotion.

Benjamin Frankel loved to quote the Midrash. There was one, in par-

ticular, of which he was very fond. An old rabbi, rather than deny his faith, chose to die the death of a martyr. His persecutors insisted upon the funeral pyre as the means to the end. The rabbi wrapped himself in the parchment of the Scroll. The fagots were kindled, and as the parchment began to burn and the wind bore the embers in all directions, the rabbi, amid the torture which he suppressed, expressed the idea that as these letters of the Torah were borne in all directions, so the spirit of loyalty to Israel's Book of Life would bring peace and tolerance to the north, the south, the east, and the west.

Benjamin Frankel lighted the torch of learning for Jewish youth when he fathered and founded the B'nai B'rith Hillel Foundations, and like the letters of the Torah in that story he loved to tell, his work, his devotion, and his consecration will spread to all parts of our country and spell blessing to generations yet unborn.

## Jewish Youth: A Defense

(Continued from page 138)

properly to evaluate the majesty of their Jewish heritage.

Through the Hillel Foundations, B'nai B'rith has been able to enter into the complex, confusing, and sometimes confounding life of the Jewish university student. It has striven primarily to attain one objective, namely, to supply the instrument by which a keener discrimination of the value of things Jewish might be brought to Jewish college students in this very formative period of their lives. Cultured leadership in a cultured Jewish environment is an aid to more intelligent evaluation of our Jewish contribution in the sphere of ethics, philosophy and learning. This keener appraisal augments the dignity of the Jewish group life at the University. B'nai B'rith experience demonstrates that it very effectively dispels the tendency to evade Jewish contacts or to conceal Jewish identity.

Normal, healthy, and congenial social intercourse, and pleasant, mutually profitable group associations

add further to the Jewish appreciation of those who share the experience.

Nor is the religious aspect ignored. Services congenial to the orthodox and conservative are held on Friday evenings and of the reform character Saturday or Sunday morning.

All of this contributes to the completeness of the Jewish character.

B'nai B'rith believes it to be demonstrated after eight years of development that the work of its Hillel Foundations in eight great universities, from California to Cornell and from Michigan to Texas, has been unusually well-conceived. It has shown a unique capacity for building Jewish character in a most important group through the utilization of the noblest of Jewish characteristics.

It is tragic to conceive that this movement serving the spiritual and cultural needs of Jewish life, to which best thought and planning have been given for eight years, should be endangered for lack of funds to carry on.





*Louis Behr is today a young business man in Chicago, where he is rapidly becoming a leader in Jewish activities. Six years ago he was a senior at the University of Wisconsin, president of the Hillel Foundation there, and winner of the Kenneth Sterling Day Trophy, awarded annually to the student who best exemplified "Christian" character, distinguished service, and scholarship.*

**T**O write of the attitude of an alumnus toward the B'nai B'rith Hillel Foundations is undoubtedly difficult unless one thinks of the progress of those Foundations in terms of the conditions amongst the Jewish students on the campuses of our Universities before and since the movement was inaugurated. That, without a doubt, the Hillel Movement has proved its worthiness is evident when one considers that the B'nai B'rith Hillel Foundations have become endeared to the hearts of thousands of alumni sons and daughters and their mothers and fathers.

What problems confronted the Jewish students fifteen and twenty years ago on the campuses of the American Universities? In what manner have the B'nai B'rith Hillel Foundations changed those conditions?

Fifteen and twenty years ago there were very few Jewish students on the campus of the University of Wisconsin—there were several Gentile fraternities and sororities, but practically none of a Jewish character. A few Jewish students who either denied their faith or camouflaged it in such a way as to create sympathy amongst their Gentile fellow students sought entrance into these Gentile organizations and,

# A Hillel Alumnus Speaks Up

By LOUIS BEHR

fortunately or unfortunately, some succeeded. All the rest of the Jewish students were called "Barbs" and were actually considered mild social outcasts. Prejudice against the Jewish students ran high.

Thirteen years ago, the number of Jewish students increased to 75. A new Jewish fraternity called Phi Sigma Delta was organized. Soon after, a Jewish sorority, Alpha Epsilon Phi, was organized. The university authorities recognized these two groups and cooperated with them. The other Gentile fraternities and sororities admitted them into the inter-fraternity and inter-sorority councils. It appeared that prejudice against the Jews was diminishing, but the situation among the Jewish students themselves became worse. Now, there was a fraternity Jewish student and a non-fraternity Jewish student, a sorority Jewish student and a non-sorority Jewish student—the more categories they created, the more dissatisfaction seemed to arise. Among the Jewish students there was social chaos and from a religious point of view the situation was even worse. Attempts were made by a small group called the Menorah Society to bring the Jewish students together for social and religious purposes; the Society failed miserably as a mass Jewish idea.

Eleven years ago, the number of Jewish students increased to 250. More Jewish fraternities were organized. A new group made another attempt to bring their fellow Jewish students on the campus together by organizing the old Palestine Builders, a chapter of the Avukah and part of the Zionist movement; but these Builders, like the Menorah Society, failed. For the Jewish student there was a four year period of religious dormancy—a four year religious lapse—something had to be done!

In 1924, a Hillel Foundation was organized at the University of Illinois and a few months later another at the University of Wisconsin.

But establishing Hillel Foundations didn't solve the problem outright. The Menorah Society and the old Palestine Builders feared encroachment upon the prerogatives of their respective organizations. The Jewish fraternities and sorori-

ties feared that the Foundation would supplant the social advantages of their own organizations. A large group of Jewish students believed that such an organization would tend to concentrate and increase the prejudice against the Jew on the campus and they were reluctant to accept the idea. A minority of Jewish students cooperated, a capable rabbi was placed at its head, and a Student Council was elected from those who were interested in the idea.

Within two months, the Jewish fraternities and sororities recognized that holding an office with the B'nai B'rith Hillel organization lent prestige to their group. Within one year, the old Palestine Builders and Menorah Society recognized the service and creative work of the Foundation and both held their meetings in the Hillel quarters. Ultimately, the Menorah Society merged with, and became the educational committee of, the B'nai B'rith Hillel Foundation. The large group of Jewish students that was reluctant to accept the Hillel Foundation because of fear of increased prejudice realized its error. As a direct result, for the first time in the history of the University of Wisconsin, all of the Jewish students gathered at a common meeting place where the influence of the home, the temple, and the synagogue was continued—where the Jewish students learned things Jewish, and were developed and trained in such a way that they might return to their respective communities and become leaders in the Jewish life there. Since its organization it has enlisted the cooperation of the highest University authorities. It has helped promote inter-denominational cooperation by means of exchange pulpits, inter-church athletic leagues, and debating and oratorical contests.

At the University of Wisconsin, the B'nai B'rith Hillel Foundation was instrumental, along with other denominational religious foundations, in bringing about an all-university religious convocation. It has been a unifying influence amongst the Jewish students and in a very great degree has diminished the prejudice against the Jew that formerly existed.



# Ernestine Rose: Pioneer Suffragette

By BERNARD POSTAL



BRONZE tablet containing the names of the 72 women on the national roll of honor of the National League of Women Voters was recently unveiled at the League's headquarters in Washington, D. C. Among these 72 are the most distinguished pioneers in the woman suffrage movement, including Susan B. Anthony, Carrie Chapman Catt, Harriet Stanton Blatch and Elizabeth Blackwell.

The tablet also contains the name of Ernestine L. Rose, the only Jewess intimately associated with the long and successful battle for the political emancipation of American woman-kind. Her name is all too little known.

Ernestine Rose was born in 1810 in Pyeterkow, German Poland, the daughter of an Orthodox rabbi who was so pious and conscientious that he would accept no remuneration for his religious ministrations. Her maiden name was Susmunne Potoski. Although she was extremely fond of her father, from whom she acquired a great love of the Hebrew language and literature, his inability, or rather his unwillingness to give intelligent answers to her youthful questions on theological dogma made her home life extremely uncomfortable and unpleasant.

## She Gets Involved in Theological Difficulties

As a child she was of reflective habit and thought, active and cheerful, though she preferred not to participate in the pastimes of her young companions. Because of her great delight in her father's companionship she early commenced reading the Hebrew scriptures but soon became involved in serious difficulties respecting the formation of the world, the origin of evil, and other obscure points suggested by the sacred history and cosmogony of the Jews.

The repeated reproofs which met her at every step of her childish biblical probings and the constant admonitions that little girls should not ask questions made her at that early age an advocate of religious freedom and women's rights. She was unable to understand why on the one hand subjects of vital interest should be held too sacrosanct for investigation,

nor on the other, why a little girl should not have the same right to ask questions as a little boy. Notwithstanding these doubts she was noted for her strict observance of all Jewish rites and ceremonials. She was, however, painfully disturbed by questioning the utility of these multifarious observances.

She once asked her father with much anxiety why he fasted so much more than others, a habit which was rapidly impairing his health. When he told her that it was to please God who required this sacrifice at his hands, she, in a serious and emphatic tone, replied, "If God is pleased in making you sick and unhappy I hate God". This childish idea of the cruelty of God toward her father had a potent and lasting influence upon her.

## Breaks From Father's Religion and Leaves Home

With this background it was not surprising that at the age of fourteen she renounced her belief in the Bible and in the religion of her father. Although still young enough to be swinging pigtails behind her ears, this renunciation brought down upon her trouble and persecution, from Jews and Christians alike. At 16 she lost her mother, and when her father remarried she left home.

Her travels took her to all the leading capitals of nineteenth century Europe. In Berlin, this slip of a girl had the courage and forthrightness to intervene with the King of Prussia respecting the rights of her fellow-Jews to live and do business in the Prussian metropolis. Polish Jews at that time were not permitted to remain in Prussia unless they could offer as security Prussian citizens who were property-owners. But even then the harried Jews were entitled only to a permit for a brief visit and were barred from transacting business on their own behalf. Mlle. Potoski, a Polish Jewess, was subject to this disability, and though she could easily have obtained the requisite security by applying for it, she preferred to stand on her natural rights as a human being. Consequently she made vehement remonstrance against the gross injustice of this law. Impressed with her sincerity the Berlin police officials obtained for her an



Ernestine Rose

audience with the King. In the royal palace she made her first speech for human rights. With the consummate confidence and zeal that was eventually to make her the queen of the American lecture platform, she not only charmed the King but talked him into at least a temporary easing of the oppression of the Jews.

From Berlin she went to The Hague. There she became acquainted with the distressing case of a poor sailor, the father of four children, whose wife had been imprisoned for an alleged crime of which she insisted she was innocent. After making inquiries, Mlle. Potoski drew up a petition which she personally presented to the King of Holland in behalf of the sailor's wife. Before she left the Netherlands, Mlle. Potoski had the satisfaction of seeing the poor woman restored to her family.

## Travel Shows Ernestine Low Status of Women

Propelled by a restless urge, she travelled leisurely through Europe, seeing for herself the abysmal ignorance and oppression of womankind and the great injustices of the age. She found herself in Paris in 1830 during the revolution, when she met the venerable Lafayette. In England she became acquainted with a group of titled but liberal Britishers who were among the earliest reformers. It was through them that she met

(Continued on page 158)





# The WOMAN'S REVIEW



## Jewish Women in The New Edition of "Who's Who in America"

WE have called attention to the fact that not a single Jewish woman was included in the list of the greatest women of the United States for the past one hundred years. These twelve women, it will be remembered, are to be featured in the approaching Century of Progress exposition, opening at Chicago later this year.

In response to inquiries, asking us where lists of our great women can be secured, we desire to refer our readers to the several editions of "Who's Who in America."

It is a rather limited group of vocations that are represented among the Jewish women who were selected by "Who's Who in America," in its latest (1932-33) edition. Only 45 Jewish women are to be found among the several thousands that appear in that volume. Of these, about 21 are classified as writers and editors, six are singers and four are actresses, accounting for almost three-fourths of the entire list. These figures prompt one to ask whether the vocational interests of our Jewish women are not too narrow in their range.

The 45 Jewish women included in the newest edition of "Who's Who in America," are:

Mary Antin, author, known for her book, "The Promised Land"; Florence E. Bamberger, professor of Education, Johns Hopkins University; Clara Beranger, writer for the screen, of the Famous Players Lasky Corporation; Sophie Braslau, contralto, formerly of the Metropolitan Opera Company; Helen Louise Cohen, author and educator, head of the Department of English, Washington Irving High School, New York City; Lillian Day, writer; Edna Ferber, writer; Vera Fonaroff, violinist, on staff of Curtis Institute of America and Juilliard School of Music; Pauline D. Goldmark, welfare worker; Vera Gordon, actress; Nanette Guilford, soprano, of the Metropolitan Opera Company; Sidonie M. Gruenberg, writer and lecturer; Rita S. Halle, writer; Theresa Helburn, executive director of the Theater Guild; Fannie Hurst, author; Edith J. R. Isaacs, editor; Florence Prag Kahn, congresswoman; Francine Larrimore, actress; Hulda Lashanska, lyric soprano; Loula D. Lasker, editor; Clara Lipman, actress; Julie Mathilde Lippmann, author and critic; Jane Manner, drama reader; Belle Israels Moskowitz, social service and public relations counsellor; Mollie Netcher Newburg, merchant; Irene Pavloska, opera singer; Jessica B. Peixotto, professor, University of California; Rosa Raisa, prima donna soprano;

Bertha F. Raub, director of Department of Public Welfare, City of Pittsburgh, Pa.; Emanie N. Sachs, writer; Julia Schoenfeld Scheeline, social worker; Sonia Sharnova, contralto; Elizabeth Gertrude Stern, author; Estelle M. Sternberger, editor and executive; Henrietta Szold, editor and Zionist leader; Doris Ulmann, art photographer; Jean Starr Untermeyer, author; Lillian D. Wald, social worker and publicist; Rita Weiman, author and playwright; Thyra Samter Winslow, author; Emma Wolf, author; Anzia Yezierska, writer; Fania Marinoff, actress; Miriam Michelson, writer; and Maude Nathan, social worker.

## Hannah G. Solomon's 75th Birthday

FORTY years have elapsed since Hannah G. Solomon of Chicago called the Jewish women of the United States together at the World's Fair, in 1893, and founded the National Council of Jewish Women. Only recently, on January 9, the Jewish women of the country united in paying her a well-merited tribute, on the occasion of her 75th birthday anniversary. She is a splendid example of American Jewish womanhood, its idealism, its devotion to the advancement of Judaism and its dedication to public, communal and humanitarian service.

## Cultural Activity

NO one can gainsay the fact that our Jewish women are making a vital contribution to Jewish cultural and religious life in America. The field of their activities is a wide one, calculated to meet quite a considerable breadth of interests. The Women's League of the United Synagogue of America has announced the early publication of a book, "The Child and the Jewish Home," which seeks to set down precepts based on psychological principles, for use in the Jewish home, toward the development of their boys and girls as "good Jews, good citizens and perfect men and women."

The cultural contribution of the National Federation of Temple Sisterhoods is represented by "The Jewish Peace Book" and "Peace Stories for Jewish People" which have been prepared by Dr. Abraham Cronbach of the Hebrew Union College. Under its auspices several women have engaged in the production of Braille literature, the most recent instance

of which is the transcription by Mrs. Adolph Dryer of Cincinnati of Marvin Lowenthal's translation of "The Memoirs of Gluckel of Hameln." This work was done in five volumes in Braille and brings to the blind the life of a Jewish woman of Germany, whose records and experiences have fascinated students of Jewish literature. In Philadelphia, Mrs. Henry Wieder has transcribed into Braille an article of Rabbi Julian B. Feibelman on "The Letters of Rebecca Gratz."

The contribution of the Woman's Branch of the Union of Orthodox Jewish Congregations of America is a pamphlet on the historical background and significance of the festival of Chanuka.

## A Pioneer Recognized

ONE'S thoughts are taken back many years by the announcement that William J. Wollman of New York City presented to the Kansas State Historical Society a portrait of his mother, Betty Wollman. She was one of the early members of the anti-slavery party and entertained Abraham Lincoln in her home on his visit to Leavenworth for the abolitionist cause in 1859.

## News Concerning Women of Importance

BELLE ISRAELS MOSKOWITZ of New York City met an untimely death, on January 2, as the result of an accident. Her career was a notable one, for in addition to her well-known service to former Governor Alfred E. Smith, as confidential adviser, she had been identified with many social welfare movements in New York State.

The news of the month also recorded the passing of Jennie Stein Wolf, director of the Lyceum Theater of Rochester, N. Y.; the American lecture tour of Mrs. Israel Zangwill, widow of the famous author; and the award of the Kleist prize for 1932, in Germany, to Else Lasker-Schuler, as having made the greatest contribution to German verse.

ESTELLE M. STERNBERGER.



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# The PRESIDENT'S PAGE



**T**HIS issue of the Magazine is dedicated to the B'nai B'rith Hillel Foundation movement. Its columns are largely given to expressions of men who in different ways have had contact with the undertaking.

The symposium is imposing and thoroughly interesting, and is contributed to by the Presidents of two of the Universities in which there are Hillel Foundations; a Director of one of the Foundations; a member of the faculty of a University in which there is a Foundation; a lay Jew, tremendously interested in the movement; graduates of a Foundation, and the Acting National Director of the Foundations.

One who reads the articles prepared by these gentlemen must be impressed by the undoubted importance which all of them attach to the subject on which they write, and with their very great interest in it.

Running through all the views expressed is this dominant note: The presence of a B'nai B'rith Hillel Foundation in a University improves the status of the Jewish students, both among themselves and in the estimation of their non-Jewish fellow students. And though this is not specifically stated, it may be safely inferred: the Jewish student is more highly regarded by the faculty.

Can anything more important to the future of the Jew in America be conceived than a well-planned movement to create Jewish consciousness in the lay leaders of tomorrow and to do for them in their most sensitive years that which will keep them steadfast to their heritage?

Could anything more disastrous occur than the forced abandonment of such an undertaking after it had reached a stage that merits encomiums such as appear elsewhere in

the Magazine and from which I cull a few striking phrases?

Dr. Alexander G. Ruthven of the University of Michigan having heard of a possible curtailment in the activities of the Foundation in his University hopes that the rumor is baseless and adds:

"This Foundation has been of vital interest and importance to the students of the University. The contributions which it has made to the cultural, social, and religious development of the students can scarcely be over-estimated. May I call attention to the fact that the activities of this Foundation have been in every sense worthy of a great institution of higher learning."

Dr. Glenn Frank, President of the University of Wisconsin, wishes there were more Jewish students in his University of the caliber which the Hillel Foundation interests. Very graciously he remarks:

"Absorbed as we may be in the task of training the youth to take their place in modern civilization, we cannot regard that task as achieved only by means of disparate studies in the class room. Whatever is vital to the organic integrate of the individual, and this includes not only the mental but also the spiritual aspects of life is of vast concern to the University. We feel the Jewish students who bring with them the culture of their race and at the same time endeavor to integrate it with the science and arts of our new age are a distinctly important asset to the campus. At present such Jewish students are all too few. The Hillel Foundation, under the direction of Rabbi Max Kadushin, in its study groups and services and forums, is reaching an ever-widening circle of Jewish students and thus is performing an indispensable service both for the Jewish community and for the University."

Professor Edward Chauncey Baldwin of the Faculty of the University of Illinois may well be termed Hillel's first friend. He awakened a Jewish group in Chicago to the neglected obligation of the Jewish people to give thought to their youths in schools for higher education. Professor Baldwin recalls the early days of the Hillel movement and states as its three objectives: winning the loyalty of educated youths to Jewish ideals; preparing Jewish students for intelligent participation in Jewish life—communities in which they will live after graduation, and bene-

fitting them in their personal lives. Says Professor Baldwin:

"We wanted to see these Jewish students go forth from the Universities, not only equipped for the economic battle of life, but prepared to meet the vicissitudes, to endure the hardships, and to meet the tests of life as religiously-minded men and women.

"It is impossible to over-estimate the beneficent effect upon American Jewry of having poured into it annually from the eight Universities where Hillel Foundations are already functioning some hundreds of young men and women equipped with a knowledge of what Judaism represents in creed and life, and a high resolve to live in the light of that knowledge. The ultimate effect of such an infusion upon American Jewry, and through it upon American life in general, most of us who knew the small beginnings of the Hillel movement at the University of Illinois, will not live to see."

Dr. A. L. Sachar, Director of the Foundation in Illinois, in his characteristically charming way takes us into his confidence and discloses some "back stage" experiences with students who in their adolescent years have problems, real and imaginary, psychic and economic, in the solution of which a sympathetic and competent adviser is of incalculable service. This phase of Hillel is less understood than some that are more pretentious, because of its delicacies, but it perhaps transcends in its possibilities for good much that is loudly trumpeted. How reassuring it should be to a parent having a son or daughter away from home to realize that at all times there is nearby one thoroughly competent in whom the youth may confide.

Two graduates of Hillel, one of them Louis Behr who some years ago was awarded by a committee the distinction of possessing the "finest Christian character" and the other, Maurice B. Pasch, Secretary to Senator LaFollette, tell what Hillel means to the student, as the student sees it.

Louis J. Borinstein of Indianapolis, Indiana, Chairman of Wider Scope, the body which finances Hillel, thoroughly informed of its work and enthusiastic in its support, realizing the difficulty of obtaining adequate financial support exclaims:

(Continued on page 147)



# BY THE RIVERS OF BABYLON

## BY LUDWIG LEWISOHN

### Part Five



HE torches burned low and from a beaker which one of the guests in his haste had overthrown the heavy red wine rolled in a slow small stream. Bruised flowers lay on the bricks of the floor. A cool wind blew in and Mordechai heard the faint fluttering of it, for the ululation that had broken his feast and driven forth his guests had long died away in the distance. He sat there still, almost without thought, only with a great woe within that filled his heart even unto bursting. God was angry with his people; too long had they disobeyed and too long remained in this exile. He had sent his messenger and the exiles in Babylon, even he himself, had not been at pains to learn the words of that messenger. Now a doom was come upon the people. He did not know what that doom was. He only knew that he did not desire to escape therefrom, that to perish with his people, or stripped of goods and power and comfort, to wander forth with it into the wilderness, would be a better thing than any he had known hitherto in all his life. He was about to arise and go forth and seek out even now in the middle of the night the poor Jews' quarter, when Jehonathan came in running and breathless, and throwing himself at his master's feet, held up a rude scroll, torn and scratched and blood-flecked. Desperate men among the Jews had torn it from the hands of the king's crier. Grief and rage had driven these men to a moment's violence. Mordechai received the scroll from the hands of Jehonathan who rose wearily to trim a guttering torch. He bowed his head over the proclamation of Achashverosh concerning his edict to the satraps of the provinces from India to Ethiopia. The king began to boast, as was his weak and cruel wont, of both his power and his mildness and of his desire to save his subjects all tumult and distress and to spread quietude throughout his boundaries. Mordechai bowed deeper and peered at the scroll. Such always was the preface of commands and deeds fell and bloody. And now came, also according to wont, the

king's declaration that not himself, all-powerful though he was, but that his councillors had been the authors and begetters of this new terror. And this time it was chiefly Haman who, "illustrious for his wisdom and changeless loyalty and therefore second in honor in the palace of the king, had set forth to the king that among the peoples dwelling upon the circle of the earth there was one of hostile temper, whose laws were in opposition to the laws of all other peoples and that this people continually broke the commandments of the king, wherefore, despite the excellency of the king's government, tranquillity could not descend upon the realm." Mordechai closed his eyes. Too well, too well, had his brethren obeyed the laws of the king, not only the laws promulgated from the palace but other and more subtle laws. They had changed their names until they had sounded like the names of Babylonians or Persians; they had neglected the God of Israel and his laws; they had drunk to Mithras and used the name of Ahura-mazda for a blessing, and certain among them had designed not to see when their daughters sate amid the prostitutes in the temples of the heathen; they had consulted magicians and consorted with drunken barbarians and feigned to themselves that these were their fellows and their friends. They were forgetting their speech, and their country and their God. Wearily he opened his eyes and read on and as he read the blood left his face and his hands that held the scroll trembled and a fire seemed to burn his entrails. "The matter being well weighed and it being clear that this people alone, observing an alien manner of life according to its law, is the only people hostile to the rest of mankind and capable of blackest misdeeds, therefore, following the wisdom of Haman, our second father, we have commanded that these people, pointed out to us by him, be put to the sword together with their wives and children, without reprieve or mercy on the tenth day of the month of Adar, in order that,

sent in the same instant to the underworld, they may no more trouble the realm or its people." Mordechai turned to Jehonathan who was cowering in a corner. "Knowest thou aught of rumors from the palace? Baseless hate alone cannot have caused this thing." Jehonathan raised his face in a bitter smile. "Haman has promised the king's treasury ten thousand talents of silver as the spoils of our people. I also met Ardi-Nidib hurrying back and forth distraught and clamoring that silver and gold to the value of ten thousand talents should be straightway drawn from the coffers of the rich and given to the king's treasury and that bars of gold should be sent to Zeresh, the wife of Haman, and that his own sons and daughters and those of all his kinsmen and friends should go in garlanded procession to the sacred springs, singing of the gods of the Persians."

Mordechai ben Yair arose in sorrow and in wrath. The face of Ezra ben Serayah burned like a flame before him and the face of Hadassah seemed like a twin flame, aye, a flower of flame burning with an equal fire. He saw only those flames and heard out of the silence the songs of his people. If that people was hated for its way of life and for the commandments of its God, that hatred of the heathen was hatred of the lower for the higher—for the higher that was a rebuke unto the lower by what it was. Accursed be Ardi-Nidib and all his tribe for compounding with the heathens and seeking to buy a little brief security with lies and unrighteousness! He would not give of his wealth for bribery. Let them take it when he was no more. He would not chaffer for his life. If none escaped who were in this kingdom, there was still the remnant in Yisrael-land to whom the messenger of the Eternal had spoken.

He spent the brief hours until morning in prayer. And when he knew that the city would be full of people, peasants driving their asses to market and Babylonian merchants sitting in their bazaars and the bread-vendors making their way in the



alleys and Persian nobles riding forth toward the great place in front of the palace, then Mordechai rent his festal garments and drew sack-cloth over his shoulders and took ashes from the hearth and stewed the ashes over him and went out into the midst of the city. He cried with a great and bitter cry to all people that he met, saying that unrighteousness and injustice, that shame and misery were upon the kingdom and upon this city and that the God of the heavens, in which neither Haman nor the people believed but who was in very truth the Eternal, would destroy this city and this people even as He had destroyed of old the cavalry of Pharaoh and the cities of the plain. He ceased not crying out and men and women, especially poor Jews, came and gathered about him and lifted up their voices with his. A strange fiery ecstasy came upon Mordechai ben Yair. He lifted his hands to the heavens and the Babylonian loiterers in the crowd, whom the whole matter concerned not, melted away. And Mordechai spoke to his own people: "We have sinned; this has come upon us for our sins. It behooves ye to put on sackcloth and strew ashes upon your heads and to bow down into the dust before the Eternal. Ye must not resist nor take upon yourselves the sin of blood-guiltiness. But if ye can, flee—flee even in this very hour; leave all ye possess to the heathen and flee eastward in the direction of Yisrael-land. It may be that the Eternal will grant you the peace of perishing on the road thither." And he strode forward to repeat his loud and bitter cry in the great place before the king's gate where it must needs come to the ears of all who were in the king's house of women and concubines, over which ruled Esther, the queen.

His great and bitter cry was not unheard, nor the wailing of the stricken people who had followed him to the square by the king's gate. Men came and went and urchins fled in fright and a word passed from mouth to mouth, changing as it went into wild rumor of disaster upon the land and the people. Then the blind doors of the house of the women opened stealthily and presently a slave came forth, the same glistening Nubian who had once guided Mordechai to the chamber of the queen. He carried over his arm a Babylonian coat of white wool and offered it to Mordechai and said that the queen besought him to take his sack-cloth from off him. Mordechai feigned to

observe neither the fellow nor to hear his speech. But a faint glow stole into his bosom: Hadassah was remembering him and old years and her people. And suddenly there came into his mind the words of the young Nechemyah ben Hachalyah, beside his couch on that night of his great misery and shame: "The Holy One, blessed be He, does not smite Yisrael until he has prepared a remedy for its wound." Perhaps, then, the sacrifice of Hadassah and of his love and of all that meant life to him had been from the beginning a necessary sacrifice, if in truth by the queen's hand her people was now to be saved; if it were to be saved not only from immediate destruction but, by means of this terror and this very edge of doom, from self-destruction and from laying itself as a vain oblation upon the altars of the world. Once more the face and words of Ezra were as a living presence to him. Yet once more, suddenly uncertain and touched as by a weapon, by the immediate danger of the hour, he lifted up his voice. Scarcely had he done so when from the house of women came Hathach, one of the King's chamberlains. With mincing steps he came and a gesture of womanish coyness and a look of disdain in his round eyes for the Jewish rabble in the square and for this rude man in sack-cloth who raised so uncouth a cry. "The queen bids me—" Hathach began in his high voice and held up his soft hands, with nails stained like a slave-girl's. "The queen bids me—" Mordechai frowned. He gave the quailing minion the scroll of the king's decree. "Can I trust thee to place this thing into the hands of the queen and to tell her that her people is being sold for ten thousand talents of silver—her people, dost thou hear me, with which she is one, whether she wills it or no, and with which she shall live if it live and with which she will perish if it perish? Tell her that no one knoweth whether she has not come to the kingdom for such a time as this." Hathach shivered, but Mordechai saw by the look of intelligence in the fellow's eyes that he understood the message and would deliver it.

Now it was near noon and the sun sent his direct hot rays from the blazing zenith and Mordechai sate down upon the ground, where there was no shadow, and covered his head with the sack-cloth of his cloak of mourning. A few other men did likewise. But the other Jews who had followed him and gathered about him

sought the shadow of rock or wall and a draught of water, or even returned to their houses in the narrow streets of the Jews' quarters. And the sun continued to beat down, but Mordechai scarcely felt it. He was prepared for either fate. He surveyed the days of his life, which passed before him like the pictures on the frieze of a place or a temple and he saw that his life had been a life without meaning or message. A small irk had always stung him, whether from the suspicious eye and the courtesy either too hot or else scanted, of Babylonian or Persian, or whether from the hollow ways of Ardi-Nidib and all his kind, at whom he had jeered but from whom he had not separated himself. He remembered how in his youth he had envied the youths of the people of the land who had gone into their temples to worship their gods, youths and maidens, singing as they went, bearing boughs in blossom of the white almond or the rosy peach, wreathed with the flowers of the brief intense Mesopotamian spring. He had envied them and yet had known that he could not follow them if he would, for that he was of another people and of another blood and soul and that the boughs would wither in his hands and the wreathed flowers perish upon his brow. He had dreamed of the temple of the Eternal in Yerushalayim in the holy place of which there was no image, not anything made with hands, and at the gates of which there were neither prostitutes nor dancers, but only the singers and the players upon stringed instruments praising Him who had been from everlasting. But that dream, too, had come to visit him more and more rarely and though he had gold and slaves and palm-groves in Ectabana, and power, he knew that the days had been to him as myrrh and bitter aloes upon the tongue. Hadassah, when she was in his house, had stung him with the exceeding sweetness that can dwell in perishable things. But he knew now that he had never wholly trusted that sweetness nor wholly hoped in it but had known that it partook of desolation and of a doom to come. And now the doom was upon him and he sat on the ground in sack-cloth in that square in front of the king's hall of a hundred columns, across which he had stridden so many times a man of power and a great man in the eyes of all. And the thirteenth day of the twelfth month which is the month of Adar,

(Continued on page 157)



**I**N one of his novels, is it "Cakes and Ale?"—Somerset Maugham makes the observation that no matter how great the prose writers may think they are, all of them have to take their hats off to the poets. He means, of course, the known poets, for there is nothing much sadder than being an unknown, a minor poet. Every once in a while a new singer comes along with something to say. Out of some small community a lyric voice is raised and what is often thought would be only a mild chirp turns to be a nightingale's melody, and one is taken out of oneself in passionate surprise.

Not that the poet whose book is now on the book-shelf is an entirely new singer. For Alter Abelson, who hails from Lynbrook, Long Island, is a poet well-known to English readers. His poems for years have appeared in some of our most august periodical publications. Now the Ariel Publications of New York has brought out the first volume of Abelson's poetic writings under the title, *Sambatyon and Other Poems*. In his interesting introduction to the book, Edwin Markham tells that Alter Abelson has been writing poetry since boyhood, growing in power with the years, and voicing in verse his love for beauty, his passion for justice; the poet in him ever turning to beauty, the prophet in him ever turning to justice, for both these strains were always in his blood, strains coming down from the old seers and singers of his people. "The heart of this poet always goes out to the oppressed, to the burden-bearers, the destitute, the disinherited. He feels the anxious problem of the poor, he protests against the greed of the grasping, he resents the long plunder of the people. Always this poet carries a warm glow of sympathy for those cheated of their birthright, their hope and their joy."

*Forever, forever we challenge the wrong,  
The true and the noble are also the strong;  
The seers and the prophets, they rule from the grave,  
All years would be buried if not for the brave.*

Like the prophets of old Abelson is daring, recalling, re-echoing, Amos's denunciation of the rich; Abelson

# Sambatyon

By JOSHUA BLOCH

flings stones of protest into the face of Mammon.

*Ye rich recline on the ivory couch,  
And lessen the epha and fatten the pouch,  
Why drink ye the blood of the toiler like wine,  
Why build ye with robberies temple and shrine?  
O mortals, why vie with graveyards in greed,  
Are myriads of suns not enough for your need?*

In several poems one finds reminders, echoes of the sentiments of the mediæval Hebrew poets as in these lines:

*Infinity, infinity rears  
My heart's an infinite sea of tears;  
Infinity within infinity  
Are the infinite pearls of love in me.*

Though Abelson's *Sambatyon* is sometimes even startlingly uncouth in spots, it bears the impress of genuinely authentic singing and startles with its fiery breath of beauty. Listen how God's bard was fashioned:

*Murmurings of brooks and fountains,  
Passion of tempestuous seas,  
Solemn sounds of winds and forests  
And the nightingale's lovelorn pleas,  
And the paeans of men who triumphed  
Over grief and tempting glee,  
All these divers notes God gathered,  
From the fount of melody.*

*And He fused them in one anthem,  
Bade the music live, and lo!  
David rose, he who to mankind  
How to speak with God did show.*

In other poems Abelson offers sharply etched little pictures which are indeed admirable. Often he indulges in those compact statements which are the despair of many prose writers who, great as they are, consume pages in the setting down of similar thoughts. Only a gifted poet could have given us in compressed form such a clearly epigrammatic epitome of the poet's lot in life:

*Poetry and pain  
Were all my gain  
On earth. But oh,  
They made me all the heavens know!*

## The President's Page

(Continued from page 144)

"It is tragic to conceive that this movement serving the spiritual and cultural needs of Jewish life to which best thought and planning have been given for eight years, should be en-

dangered for lack of funds to carry on."

No symposium on "Hillel" would be complete without reference to him who was its father, the lamented Benjamin Frankel. Quite appropriately, the lot of paying tribute to him has fallen on acting National Director, Dr. Louis L. Mann, who gave Rabbi Frankel his first encouragement and who writes as no one else could of the days of the beginning and adds:

"I make bold to say that the Foundations have been the one greatest contribution to American Jewish life. Benjamin Frankel lighted the torch of learning for Jewish youth when he fathered and founded the Hillel Foundation, and like the letters of the Torah in a story he loved to tell, his work, his devotion and his consecration will spread to all parts of the country and shall be a blessing to generations yet unborn."

\* \* \*

## Sectarian Prayer at a Public Function

**I** "listened in" at the radio and heard the greater part of what was said at the installation ceremonies of Herbert Lehman as Governor of New York. The exercises were simple and impressive. There was only one unbecoming phrase in all the utterances and that came from the preacher in his benediction. He made the mistake of pronouncing a purely sectarian blessing on an officer who, because of his well known religious convictions, could not subscribe to it, and on an audience, a considerable portion of which for the same reason could not subscribe to it.

How much more appropriate it would have been if the clergyman, with hands uplifted, had repeated the priestly benediction of old, sweet and beautiful as it is and always has been and broad enough to embrace all mankind, rather than invoke as he did upon the chief figure in the scene, a Jew, and upon an assemblage largely Jewish, the favor of "the Father, the Son and the Holy Ghost."

To be sure, such a mistake is all too common in public functions and while a "tip" ought not be necessary, it would be well if those having exercises of that nature in charge would remind those whose office it is to pray that they pray in terms that will include all rather than only a part of their hearers. I myself have given on a number of occasions such an intimation and it has always been gracefully received and followed.

ALFRED M. COHEN.

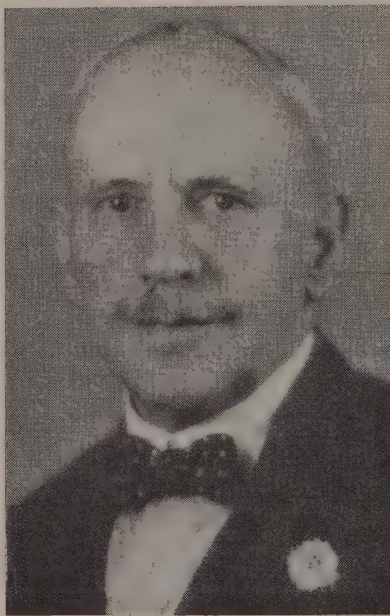




Above: Henry Horner, who was sworn in as the first Jewish Governor of Illinois on January 9. Right: Arthur Seligman, who, on January 2, began his second term as Governor of New Mexico.

# A CROSS-SECTION

(Compiled with the aid of)



THE Presidential Electors of Ohio met in Columbus January 4 to carry out the mandate of the voters of the state to cast their ballots for Roosevelt and Garner at the election last November. Alfred M. Cohen, President of B'nai B'rith, represented the First Ohio District, and was

unanimously chosen President of the Electoral College. Governor George White and Supreme Court Justice Florence Allen sat on either side of him as he presided in the Senate Chamber.



Alfred M. Cohen

Mr. Cohen has the unique distinction of having had his name on the Presidential ballot continued since the Presidential election of 1908—six successive times covering a period of 24 years. Prior to the present Electoral College, he had served as a member twice—in the election and re-election of Woodrow Wilson. He was chosen President of the earlier of these colleges and with his recent election to the same place has had the honor of twice heading the Ohio Electoral College.

ALFRED M. COHEN, President of B'nai B'rith, was guest speaker at

a dinner given in the Standard Club, Chicago, on the evening of Dec. 26, under the auspices of all the Men's Temple Clubs of that city. This was the fifth such annual affair. It is always given during Chanukah. Hundreds of men and women were present and listened to the speaker with rapt attention. He availed himself of the opportunity to take issue with the authors of a recent book who say, "The cornerstones of Judaism have always been its religion, its culture and its way of life. These cornerstones are crumbling in America.... The distinctive and purely Jewish organizations in this country are almost wholly the work of immigrant Jews. The new Jew has created no institutions, no culture, no Jewish life of his own," and with many other writers and speakers who are of like opinion. Introduced to his audience as President of B'nai B'rith, he responded to that introduction by making a survey of conditions Jewish in the United States, as they are now, comparing them with what they were when B'nai B'rith was founded, ninety years ago. Mr. Cohen said that in the last fifty years he had witnessed the growth of the Jewish population in this country from 250,000 to four and a half million. This was the greatest migration of Jews in their long history. They came from lands of persecution to a land

in which the Jew is the equal of the non-Jew, and they have proved that the charge that they can only survive within ghetto walls is false. The speaker as a Jewish layman took stock of what the Jews of the United States have done in the way of Jewish education, religion, and culture since the early 1880's. A vast array of facts and figures was given in rapid and almost startling succession to prove the error of the authors and speakers who decry the American Jew and who see in him nothing more than a materialist. To Mr. Cohen, "It is unthinkable that the Jew in free America, where he is honored and respected and exalted, should be less faithful to his religion and have less care for its perpetuation than his fathers, who suffered mental and physical tortures, the rack, the stake, the yellow badge, pogrom, martyrdom. In those dark and unhappy days God did not forsake our fathers. Under brighter skies the American Jew will not forsake him."

JANUARY 14 was the seventy-fifth birthday of Mrs. Hannah G. Solomon, founder and now honorary president of the National Council of Jewish Women.

In 1877, Mrs. Solomon and her sister, Mrs. Henry Frank, were invited to join the Chicago Woman's Club—the first Jewish women admitted to its membership. In 1890 Mrs. Solomon was appointed a member of the woman's committee for the World's

Parliament of Religions which was held in connection with the 1893 World Fair. After working alone as the representative of Jewish women for a year, she selected a group of sixteen to assist her in arranging for a Jewish



Mrs. Hannah Solomon

Woman's Congress. She had had the conviction from the beginning that a permanent national organization should be established for the Jewish woman's group in order to have continued inter-community relationships, without the difficulty she



# OF JEWISH LIFE

(wide Jewish Telegraphic Agency)

had encountered in the early part of her work. Thus the National Council of Jewish Women came into being, and Mrs. Solomon was chosen its first president.

When she was invited in 1897 by Dr. Emil G. Hirsch to speak in Sinai Temple, she was the first Jewish woman to speak from any Jewish pulpit. Her wide interests have embraced many communal, civic, state, and national causes, both Jewish and general.

**HERBERT H. LEHMAN**, the first Jew to be elected Governor of New York State, was sworn into office on New Year's Eve by his brother, Judge Irving Lehman. Both are members of B'nai B'rith; Governor Lehman belongs to Jordan Lodge No. 15, while Judge Lehman belongs to New York Lodge No. 1.

The inaugural ceremonies took place January 2 in the Assembly Hall at Albany, and were attended by a distinguished group which included President-elect Franklin D. Roosevelt and former Governor Alfred E. Smith, both of whom delivered addresses. The Governor's immediate family, including his brothers Arthur and Irving, were present.

"There is no problem more serious, no responsibility more compelling, than that of caring for the thousands of our citizens who are without work or means to provide even the minimum maintenance of a normal family life," declared Governor Lehman in his inaugural address. "The State cannot and will not forget its duty to its unemployed."

The first ceremony, during which Judge Lehman administered the oath of office to his brother, took place in Governor Lehman's apartment in New York. Only a small group of friends and relatives were present. Although 2,000 persons attended the public ceremonies in Albany three days later, they were the simplest exercises in the history of the State. A shadow was cast over the occasion by the sudden death of Mrs. Clara L. Limburg, the Governor's sister, on December 30.

**A** JEWISH physician, Dr. William Feinbloom of New York, has perfected a new type of telescope lens that will bring, it is claimed, vision to people with as little as two per cent sight, and will enable thousands of nearly-blind persons to see.



*Chaim Nachman Bialik*

**B**IALIK MONTH in Palestine began January 8 in honor of Chaim Nachman Bialik, the great Hebrew poet, who reached the age of 60 on that date. The occasion was celebrated throughout the world.

A book containing a collection of Bialik's poems was published and a copy of it was presented to Bialik on his birthday. The Jubilee Committee of Journalists published a special Bialik edition containing articles by the leading Palestine journalists.

A special Bialik stamp was issued, as well as a special issue of "Moznayim," a literary journal of Tel Aviv. Bialik, who has been writing for 40 years, is a member of B'nai B'rith.

**A** DIRECT descendant of the Baal Shem Tov and a grandson of the famous Rabbi Levi Yitzchok of Berdichev, died in Warsaw this month at the age of 58. He was Alter Isroel Simon Perlow, called the Nowominsker Zaddik, and was a great Chasidic leader. He is survived by four sons and four daughters.

**S**IGMA ALPHA MU and Zeta Beta Tau, the two largest and oldest national Jewish college fraternities in America, both held their annual conventions in Cincinnati during the last four days of 1932. Z. B. T. elected Justice William S. Evans, New York City, as its president; while S. A. M. chose as its supreme prior Samuel Rabin, New York City, 27, the youngest man in the history of the fraternity to occupy that office.



*Herbert H. Lehman taking the oath of office as New York's first Jewish governor. Left to right: Arthur Lehman, the Governor's brother; Peter Lehman, the Governor's son; Judge Irving Lehman, another brother; Mrs. Herbert H. Lehman; Governor Lehman; and the Governor's two younger children, Hilda Jane, and John Peter.*



# THE PRINTED PAGE

## LEGENDARY MATERIAL

**Legends of Palestine**, by Zev Vilnay  
(Jewish Publication Society).

THE non-Jewish visitor to Palestine who is drawn to that country for its many antiquities, is often irritated with the new Jew, who, he feels, is destroying his museum. The modern Jew, on the other hand, absorbed in oranges, electrification, or potash, is likely to forget the Palestine of history and memory. "Legends of Palestine" recalls that Palestine almost startlingly. Following the author into one region of Palestine after the other, we find every nook and cranny overgrown with its web of legend, mainly Jewish and to a degree Arabic, from earliest antiquity down to the year 1929.

The physical configuration of the land, as well as its social and political vicissitudes, invite the play of the imagination. Solitary rocks, mysterious caves, clearings on mountain summits used from time immemorial as shrines, the perpetual shadow of the desert, where every spring is the site of a settlement and every large tree a landmark, have all entered inextricably into the lore of the people. So, too, have the numerous tombs of men whose names sound almost legendary. During centuries when the miraculous power of the dead was a matter of common knowledge and belief, we naturally expect and find a host of these miracle stories. When, therefore, it is said that Palestine is the meeting ground of the East and the West, it is not in any sense a figure of speech, but a very living reality. The visitor to Palestine can anticipate nothing more delightful than going through the land with Mr. Vilnay's volume as a handbook, though the author did not necessarily intend it as such.

There is a charm in folk-lore in that it represents the mature reflections of a naive age, and is therefore delightful reading for young as well as old. "Legends of Palestine" will be enjoyed by the young for its tales, most of which are new to English readers. The more serious student, too, will find much to delight him. He will enjoy the concise, restrained style of the rabbis, the ethical character of their mythology and philosophy, and, above all, he will note the contrast, obvious yet interesting,



when exhibited so concretely, between the lore of the Arab and the Jew. The former tells a simple wonder tale that will amuse the child of five or six, consisting only of plot and adventure, with no attempt at characterization. The Jewish legend, on the other hand, is mature, poetic and generally reflective on man's relation to the world and to God.

These legends reveal one more interesting aspect. We see through these legends the tortured soul of an impoverished people in a struggle with the oppressive forces of dark ages. Satan and lesser demons, drought, cruel warfare, inhuman exaction of oriental rulers and the fanaticism of medieval clergy are the background for endless miracles and tales of rescue. The stories generally have a happy ending, but we like to feel that they represent an age that has passed.

JACOB S. GOLUB.

## JEWS VS. JEWS

**Thicker Than Water**, by Vera Caspary  
(Liveright).

WE hear much of Gentile prejudice against Jews, but very little of Jewish prejudice against Jews. It is the latter which is the theme of Miss Caspary's first serious novel *Thicker Than Water*. The theme is new in American fiction, and to a non-Jew amazing, for to the non-Jewish world American Jewry seems to present, except for ritualistic differences, a united front. Here, however, are portrayed the deep social cleavage that exists between the Spanish and Portuguese aristocrats and the Germans, and the still deeper cleavage between both these groups and the Jews from eastern Europe.

It is these prejudices which produce the complications of the plot, if such it may be called, for there really is no plot properly speaking, but only a survey of the rising and declining fortunes of a Jewish fami-

ly in Chicago during the 46 years between 1885 and 1931.

It is a most colorful picture that Miss Caspary gives us of these aristocratic Jews who drink the wine of life with gusto while at the same time they live sturdily by a code that rigidly separates right from wrong. They have a stern sense of social justice; but this in no way prevents their living lustily, enjoying to the full all the pleasures of the senses—substantial meals, bright-colored garments, perfumes, gleaming jewels, games of chance, and sparkling wines.

In explanation of this joy in living the author reminds us that they came of a people who have relegated heaven to a secondary place in their religion, and that this may have increased their appreciation of life on this earth. She thinks also that the fact of their ancestors having lived precariously for so many centuries may have increased their zest for the certain pleasures of the senses. Be that as it may, to the non-Jewish reader with a background of New England Puritanism which stressed renunciation as the highest form of virtue, this combination of a high sense of ethical values with a keen relish for the good things of life is a little short of bewildering.

EDWARD CHAUNCEY BALDWIN.

## READABLE SERMONS?

**The Books of Moses**, Sermons by American Rabbis Based on the 54 Sabbath Portions—Compiled and Edited by Abraham Burstein (Bloch).

WHY should not sermons make interesting reading?

The modern preacher has all the world as his field, all the vast transformations that are taking place in human society, all the fascinating social experiments that are being carried on before our very eyes, all the exciting discoveries being made in the fields of archeology, anthropology, even in the field of Biblical knowledge, and especially in the fields of psychology and the natural sciences. A sermon is an interpretation of human life—and an interpretation of the life of modern human



beings must take all of these changes and discoveries as its material and its stimulus. The rabbi who can approach these modern developments out of a rich background of classic learning and Talmudic lore ought to be able to make himself all the more interesting. Yet I doubt whether in his collection of some 54 sermons by rabbis of all shades of opinion there are any more than two or three that anyone would want to read for the pleasure of reading.

The personality of any one of the rabbis who wrote these homilies may have made his sermon very fascinating in its delivery, but as English prose and as essays on human problems, they are, with very few exceptions, heavy, lifeless, without either depth or sparkle. They neither take the eye nor intrigue the mind nor touch the heart.

So why publish them? Is the book to be a text-book for rabbinical students? Then it should have been printed in text-book form, and no one could then have cavilled at its dullness, but if it was intended to present the Jewish sermon as literature, then it has failed. There is something artificial about the organization of the book which defeats its purpose. Each rabbi seems to have been called upon to write on a certain text or portion regardless of whether his heart was in that assignment or not, regardless of whether his best work lay in that particular field or not.

Certainly these rabbis, and others, do preach sermons which reflect all the zest and adventure and pain and tragedy of modern life. A book which will gather the best examples of such sermons together as a permanent record of the challenge and the influence of the American Jewish pulpit will render an important service both to religion and to literature.

LEON FRAM.

### CRADLE TO GRAVE

From Vilna to Hollywood, by Leon Zolotkoff (Dr. A. Klorman) Bloch. \$2.00.

THIS is one of those fiction chronicles which deal with a human being's life from the moment of birth to the moment of death. It is short of its kind, which in this case may be claimed a merit, since the novel is only of average literary excellence. On the other hand, its facts are interesting, and as a story it hold's one's attention. It has value, too, for

the pictures it provides of life in the ghettos nearly half a century ago in and around Vilna, a life growing more and more remote from American Jewry and not without attraction of a quaint order. The go-getting adventures of the hero, "Hershele the genius", in America, are dull by comparison, partly because they lack the color and the quaintness of things unfamiliar to us. As for the concluding chapters in Hollywood — well, Hollywood is Hollywood. A Jew's experiences in the capital of film-land can in no wise differ from the experiences of a Gentile there. Hershele, in general, is far more interesting as Hershele Korbelnik than as Major Harry Corbell, and as a Talmud prodigy than as stage director of the films. This, of course, may be partly the fault of Mr. Zolotkoff's craftsmanship; by which I mean that it takes a greater talent to make dull things attractive to the reader than baldly to set down facts inherently interesting and which not even poor writing can wholly spoil.

One gift the author possesses in abundance—a peculiarly Jewish gift, too—the gift of irony. It helps him to create situations, and arranges for him fitting climaxes. It would be easy to cite several examples, if space but allowed. As it is, I can but mention the deliciously humorous situation of the hero as photographer, taking the future film star's picture as a kind of "sleeping beauty"; again, his fitting up a house for her on the supposition that she would consent to become its mistress—of course, the minx wouldn't; and finally, the ultimate tragic episode, which I cannot detail here since it would involve the telling of the whole plot, a sort of Oedipus affair, and would be fair neither to the author nor the reader.

Despite the strictures I have made, it is, in several respects, a novel well worth reading; certainly better than many a novel which, with less merit, is praised by the critics.

JOHN CURNOS.

### A CONSCIENTIOUS FAILURE

The Jews Come to America, by Paul Masserman and Max Baker (Bloch) \$3.00.

WITH the best will in the world, one can find little to recommend in this latest compilation. To be sure, it is, in its way, a conscientious job; an attempt—sometimes ill-advised—is made to heighten the inter-

est of the material with jazzy subtitles and an artificial liveliness of language; material that has been hashed and rehashed is subjected to yet another sifting, and certain accounts are brought up to date. Yet there is hardly any evidence of original delving, which would seem to provide the sole excuse for offering yet another summary to a public that has been for too long spoon-fed with just such ill-digested fare.

A single example: in the ten pages devoted to Mordecai Manuel Noah a heap of errors (no doubt all copied from the right sources, yet errors nevertheless) pricks the pages. Noah did not edit the Charleston City Gazette; he did not go to Charleston as early as 1805 to advocate war with England; he never killed a man in a duel; his assertion that the United States is not a Christian power has been contested, and the famous Article 11, which Noah cites in his book of travels, has been shown not even to exist in the treaty which he invokes; nor did Noah ever edit the New York Sun; and his friend Searle, of the Episcopal Church in Buffalo, was named Addison, not Edison, Searle. One naturally asks, How trustworthy are the other hundreds of pages in this hurried assemblage of unverified data?

The besetting sin of these compilations is that toward the end they degenerate into mere cataloguing. This, too, happens here. Nor does felicity of expression do much toward making the dish more palatable.

ISAAC GOLDBERG.

### "MY REMINISCENCES"

By Dr. Joseph S. Bloch  
*Special Tenth Anniversary Offer*

The heirs of the late Dr. Joseph S. Bloch, member of the Austrian Parliament, still possessing a few hundred copies of his well-known work, "My Reminiscences," are making a special offer, on the tenth anniversary of his death, to readers of the B'nai B'rith Magazine.

The book is most ably translated from the original German text into English by Prof. Dr. Leon Kellner, and is a complete autobiography. It narrates the history of the Jews under the former Austro-Hungarian monarchy, and explains the causes of the fall of the Hapsburgs.

The book itself, in cloth, consists of 600 pages in 88 chapters. It is offered at this time for two dollars instead of five; and at the same time one is enabled to buy "The Golem" by Chajim Bloch for \$1.50 instead of \$2.50.

Readers purchasing these books should order them from Ch. Bloch, Rafaelgasse 1, Vienna, Austria, and should mention the B'nai B'rith Magazine in order to obtain these specially reduced prices.



# NEWS OF THE LODGES

ONE of the most successful B'nai B'rith meetings ever staged in Saginaw, Mich., took place recently when Saginaw Lodge No. 636 held a special meeting to honor Brother William Wolsey, who had reached the age of 81. He has been a member of the Order for 58 years. He is the father of Rabbi Louis Wolsey of Philadelphia.



William Wolsey

More than 200 persons were present for the meeting and the reception which followed. Rabbi Wolsey came from Philadelphia and delivered a magnificent address in which he pointed out that B'nai B'rith is the common meeting ground of all classes of Jews. Rabbi Bernard Heller, Director of the B'nai B'rith Hillel Foundation at the University of Michigan, was another speaker. He dwelt on the activities and needs of the Foundations. Rabbi Frederic A. Doppelt of Saginaw presided; the meeting was held in Temple Beth-El. Rabbi Doppelt delivered the address of welcome and read a speech written by Brother A. D. Philippe, a loyal and active Ben B'rith who had passed away two weeks before.

Brother I. M. Selzer, president of Saginaw Lodge, presented Brother Wolsey with the Constitution Grand Lodge certificate; Isaac Oppenheim, president of Temple Beth-El, greeted Brother Wolsey as a member of the Jewish community; Brother Lionel



## Saskatoon Lodge Makes Financial Record

IT is difficult to beat the records being made by the Canadian lodges.

Brother S. Selter, treasurer of Saskatoon Lodge No. 739, has conquered the depression, so far as his lodge is concerned. His annual financial report shows that the dues of every member of his lodge are paid in full to date and that all the liabilities of the lodge are cleared, thus making it possible for the group to contribute its surplus (yes, there is one) to various charitable purposes!

Gaines greeted him as a Ben B'rith; while Rev. Emil Montanus greeted him as a Saginaw citizen.

Brother Wolsey has always been a loyal Ben B'rith and has given moral and financial aid to all Jewish causes.

THE Ladies Auxiliary of Mamre Lodge No. 824, South Bend, Ind., has organized a Day Nursery for children of working mothers, and a B. Z. B. chapter—which is the feminine counterpart of A. Z. A.

## AMOS LODGE AND ITS AUXILIARY INITIATE LARGEST CLASSES IN TEN YEARS' HISTORY

AMOS Lodge No. 27, Boston, Mass., and its Women's Auxiliary recently initiated the largest classes in ten years of their joint history. The exercises were attended by more than 200 members and 110 candidates, of whom 44 were women.

Benjamin J. Shoolman, president of District No. 1, spoke on the necessity of combating anti-Semitism, and

complimented the officers and members of both the men's and women's lodges on their progress. He introduced Rabbi William F. Rosenblum of Temple Israel, New York City, who is a former president of Argo Lodge, Washington, D. C. Rabbi Rosenblum delivered a splendid address on the aims and purposes of the Order.

THE HON. SIDNEY BOLSOM, a member of the London (England) Lodge of B'nai B'rith, has been unanimously elected Mayor of St. Pancras, a borough of 250,000 population.



Hon. Sidney Bolsom

Brother Bolsom was a member of the St. Pancras Borough Council for 20 years, where he was the only Jew. He is likewise the first Jew to be elected Mayor of St. Pancras. He was formerly a member of the Westminster City Council.

Brother Bolsom has been associated with public and social work in his borough for more than 25 years, and has also played a prominent part in Jewish affairs. A Freeman of the City of London, he is also a Liveryman of the Worshipful Company of Needle-makers, and a Fellow of the Royal Geographical Society. On the St. Pancras Borough Council he occupied many of the chairs, and at one time or another served as a member of every standing committee.

Brother Bolsom is Life Governor of several London hospitals, vice president of the Royal Ophthalmic, and serves on the boards of management of the London Jewish Hospital, Stepney, and the St. Pancras Almshouses. He is a vice president of the Excelsior and Paramount Philanthropic Societies; honorary treasurer of the St. Pancras Committee of the Hospital Saturday Fund; past president of the East London Aid Society and Home for Jewish Incurables, Tottenham; member of the Jewish Board of Guardians; member of the Council of the United Synagogues; chairman of the north-west London branch of Ort-Oze; and a leading figure in Freemasonry.

HOWARD A. MILLER, an officer of Wilmington (Del.) Lodge No. 470, has been appointed a deputy attorney general of the State. He is only 25 years old. He is the son of Mr. and Mrs. Nathan Miller, and his father is also a member of Wilmington Lodge.





Dr. Churchill



Frank Buchwald



L. Davis



Irwin Dorfman



Lawrence Tapper



A.E. Cantor

## WINNIPEG LODGE INITIATES 160 AFTER SPECIAL CAMPAIGN

WINNIPEG (Can.) Lodge No. 650 has initiated 160 candidates acquired in a recent special membership campaign, and as a result has won the District No. 6 membership award.

An outstanding record was made in this campaign by Brother Irwin Dorfman, a young lawyer who, single-handed, obtained 61 new members! He will receive the District award to the individual obtaining the most members. Brother Dorfman is a former member of A. Z. A., and some years ago won the international essay contest sponsored by that fraternity annually. He has just been elected secretary of Winnipeg Lodge.

Brother Dr. S. H. Churchill, another of the most active of the younger members of the lodge, was chairman of the special campaign, and himself obtained twelve members. He is a past president of the lodge.

Brother Frank Buchwald, the assistant monitor and a member of long standing, made a record second, only to that of Brother Dorfman, obtaining 38 members.

Brother L. Davis, treasurer of the lodge and one of its oldest members, obtained eighteen new members.

The campaign was carefully planned and received the undivided attention of the entire lodge for a month. Brother L. E. Tapper, the vice president, was secretary of the campaign, while A. E. Cantor, A. Bricker, J. M. Bernstein, and F. Buch-

wald were team captains. Brother Cantor, past president and member of the District general committee, has again been elected president of the lodge for 1933.

The B'nai B'rith Luncheon Club in Winnipeg is front page news these days. The most recent speaker was W. W. Kennedy, M. P., who spoke on "Can Parliament Lead Us Out of the Present Crisis?"

### Women of District No. 6 Seek to Expand Group

THE 15 auxiliaries of District No. 6, comprising some 800 women, who organized a Women's Grand Lodge last summer, are now seeking to create a greater interest in B'nai B'rith women's auxiliaries. Their object at present is to increase the number of auxiliaries as well as the size of existing groups.

At present there are six auxiliaries in Chicago, one in Milwaukee, five in southern Illinois, two in central Illinois, and one in Wasau, Wis. Detroit is now forming one, Green Bay will follow shortly, and steps are being taken to organize others in Minneapolis, St. Paul, Omaha, and other large centers.

The Women's Grand Lodge has gone on record as making Wider Scope its special work by urging all auxiliaries to aid in a financial way the Wider Scope work. Miss Lucille Zinner is president of the Grand Lodge.

A SPECIAL committee of Oakland (Cal.) Lodge members succeeded in preventing the showing in Oakland of the movie "The King of Kings" as well as the Freiberg Passion Play.

Bernard Silverstein, past president of Oakland Lodge No. 252, and a member of the general committee of District No. 4, has recently been made president of the Legal Aid Society of Alameda County. It is be-

lieved that Brother Silverstein, who has worked consistently for the Order for more than 20 years, holds more unpaid official positions than any other man in his city.

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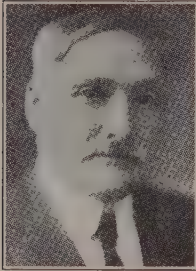
CHARLES E. ROCHESTER, Gen'l Manager

AFTER having contributed to Wider Scope liberally in the past year, Women's Auxiliary No. 50, of Adolf Kraus Lodge, Chicago, has sent a further contribution of \$100 for that purpose.

Mrs. Adolph D. Weiner has been re-elected president of the Auxiliary for the fourth time.



A LARGE audience turned out for the visit of Lucius L. Solomons, First Vice President of B'nai B'rith, when he visited Long Beach (Cal.) Lodge No. 870.



Lucius L. Solomons.

"We are over-organized and under-harmonized," declared Brother Solomons, referring to present-day American Jewry. "American Israel lacks leadership paradoxically because there are too many leaders. The national agencies are similarly affected. Each minimizes the work of the others."

He then referred to the beneficent work of B'nai B'rith, urging a greater unity among Jews.

David Goodman, local president, presided. Sam Lachman, first vice president, reported that Long Beach Lodge had gained 63 members during the past year.

## Montreal Mayor Defends Jews from Anti-Semites

HIS Worship Mayor Fernand Rinfret of Montreal, was the principal speaker at a recent meeting of Mount Royal Lodge No. 729, Montreal. He used the occasion to make a public apology for the "undeserved, uncalled-for, and regrettable attacks on the Jews by several non-important French weeklies," and hastened to explain that the best-thinking French-Canadian citizens deplored the recent happenings. He went so far as to say that he in particular, as Mayor of the city, would welcome a cessation of such campaigns by possible legislation.

Mayor Rinfret thanked Montreal's Jewish citizens for their co-operation and sympathetic attitude toward the solution of present problems.

A VERY successful picnic was recently sponsored by the Officers Conference of Southern California B'nai B'rith lodges. The women's auxiliaries were especially effective in their co-operation. The following officers of the Conference were the leaders of the successful event: J. D. Israel, president; Harold Goldberg, secretary; Joseph Herman, chairman of arrangements; Henry I. Locus and Jack Smardan, co-chairmen; and David Blumberg, treasurer.

MORE than 500 persons were thrilled by the eloquence of Dr. A. L. Sachar, Director of the B'nai B'rith Hillel Foundation at the University of Illinois, at a recent open meeting of Cincinnati Lodge No. 4. Dr. Sachar spoke on "What is the future of the Jew in Europe?"

## District No. 1 President Visits Toronto Lodge

BENJAMIN J. SHOOLMAN, president of District No. 1, was received enthusiastically on his recent visit to Toronto, Can., to address the 19th meeting of the Canadian Conference of his District. Delegates were present from Toronto, Windsor, Kitchener, Hamilton, London, Ottawa, Brantford, and St. Catherine. At the evening banquet, Brother Shoolman, in his address, stressed the serious problems facing world Jewry, and appealed for co-operation to combat the common danger.

The following evening Toronto Lodge celebrated the 90th anniversary of the Order, and Brother Shoolman delivered an address in which he gave not only a brief history of B'nai B'rith, but a description of the activities in which it is now engaged.

The next evening, Brother Shoolman was in Buffalo, N. Y., where he attended a banquet given by Montefiore Lodge in commemoration of B'nai B'rith's 90th anniversary. David Ruslander, past president of District No. 1, was toastmaster. Emil Rubenstein, president of Montefiore Lodge, read an excellent paper on the history of the Order, while Brother Shoolman spoke of the humanitarian and cultural activities of B'nai B'rith.

The next day Brother Shoolman went to Rochester, where, in an effort to create a deeper feeling of interest and activity in Zerubbabel Lodge, Brother Joseph Biben, publisher of the *Jewish Ledger*, tendered the District president a noon luncheon. Local leaders of the Jewish community were well represented, and all promised co-operation in the future to revive B'nai B'rith work.

TO Rabbi Samuel H. Gordon, a member of B. F. Peixotto Lodge No. 421, Salt Lake City, has come an honor thought to be unique throughout the country. He has been elected president of the Salt Lake Ministerial Association, which is composed chiefly of Christian church officials. Rabbi Gordon, a graduate of the Hebrew Union College, class of 1925, is

very active in many other communal affairs in his city.

## Initiate I. M. Golden Honor Class at Oakland

THE "Isadore M. Golden Honor Class" of candidates, practically all very young men, four of whom were sons of members, was inducted into Oakland (Cal.) Lodge No. 252 at an outstanding meeting. The program was arranged by Isadore Schonwald, treasurer of Oakland Lodge.



Judge I. M. Golden

A veritable galaxy of District No. 4 celebrities was present. In addition to Jack Findling, Salt Lake City, president of District No. 4, who delivered the principal address, there were Monroe Friedman, first vice president of the District; Edward Zeisler, secretary of the District; Harry K. Wolff, past president and at present the District treasurer; Isadore M. Golden, past president; Bernard Silverstein, general committeeman; Morris N. Schneider, past president; David Goldman, zone deputy; and Nat Levy, district deputy for Oakland.

The famous degree team of Oakland Lodge, with Howard H. Desky as president, exemplified the initiatory ritual.

## Texas Women Bring Speakers to Hillel

THE Texas State Federation of Temple Sisterhoods has appropriated a substantial sum of money for the purpose of helping the B'nai B'rith Hillel Foundation at the University of Texas to bring outside speakers for the Foundation's open forum. The Sisterhood board of directors likewise recommended that each individual Temple Sisterhood in the State take up the matter of making contributions to the Foundation for buying new books for the Hillel library.

Last year the State Federation of Sisterhoods gave \$100 for the Hillel Student Emergency Loan Fund, and when the Foundation was originally opened, this generous organization supplied it with a beautiful Chickering grand piano.



## Hollywood Lodge Inducts Large Class; Ritual Impressive

USING an impressive ritual, with beautiful electric lighting and scenic effects, Hollywood (Cal.) Lodge No. 1111 initiated 31 men recently. Brother Max Strasburg had dramatized the ritual, and it provided the 400 persons present with a startling and significant spectacle.

After a theater party, the group adjourned to the Masonic Hall, where nearly 200 persons had to be turned away for lack of accommodations. The ceremony began at 11:15.

At the point in the degree work where the Ten Commandments were to be explained, the room was thrown into utter darkness and velvet curtains on the stage slowly parted, showing a scene of a mountain of rocky formation. Suddenly a clap of thunder, a flash of lightning, and the rock broke away to reveal the outline of the Ten Commandments. A voice from the rear of the stage explained them, after which there was another clap of thunder, another flash of lightning, and the first word of the Commandments appeared in flaming red fire. Each commandment thus appeared and was explained. During the entire period a bush atop the mountain was burning.

A similar effect was produced electrically during the explanation of the Menorah, while a third impression was made dramatically in connection with the American flag.

Immediately after the initiation five men of their own accord asked for application blanks and joined the Order.

Brother Strasburg himself brought 26 of the 31 men into the class. All the candidates were well known either locally or nationally, and included George Sidney and "Hank Mann" Lieberman, well-known comedians; John Hyams, actor, and father of Leila Hyams; Ed Laemmle of Universal City; John Stone, executive of foreign productions for Fox; and many others.

Lasker Lodge No. 370, San Diego, Cal., recently initiated more than 30 men, the largest class in its entire history.

EXEMPLIFYING one of the basic principles of B'nai B'rith, Emes Lodge No. 67, for the first time in its history, elected two rabbis—one Reform, the other Orthodox,—to the two highest offices in the lodge. The



Officers and some of the prominent guests at the recent celebration of the 75th anniversary of Pisgah Lodge No. 34, Detroit. Left to right, standing: Nathan D. Rosin, Rabbi Harry Z. Gordon, Martin Gilbert, Ben F. Goldman, Nathan D. Metzger, Paul Wormer, Morris Shatzen, Aaron Rosenberg, Dr. Harry Metzger, Elias Goldberg. Seated: Henry M. Abramovitz, Michael Sharlitt, Richard E. Gutstadt, Rabbi Leon Fram, Dr. Bernard Heller, Julius M. Kahn, Max Edwards, Jacob Scholnick, Ben Weiner. In foreground: Dr. Victor Droock and Jack Rabinowitz.

Reform Rabbi is H. E. Snyder, who was named president, and the Orthodox Rabbi is D. Tamarkin, vice president.

## Memorial Meeting Held for Harry Lapidus

THE Jewish Community of Omaha, Nebr., paid tribute to the late Harry Lapidus on Jan. 10, on the occasion of his Yahrzeit. Brother Lapidus, who had been a past president of District No. 6, and an outstanding local and national figure in Jewish affairs, died a year ago at the hands of unknown assassins.

The Lapidus Memorial Meeting attracted the largest crowd since his funeral. Sam Beber, president of District No. 6, presided, and Henry Monsky, member of the Executive Committee from District No. 6, delivered the eulogy. Dr. A. Greenberg, chairman of the Memorial Committee, read his report; Cantor A. Schwaczkin sang "El Maleh Rachamim"; Harry Du Boff sang "Yahrzeit"; Rabbi David A. Goldstein gave the invocation, and Rabbi Frederick Cohn the benediction.

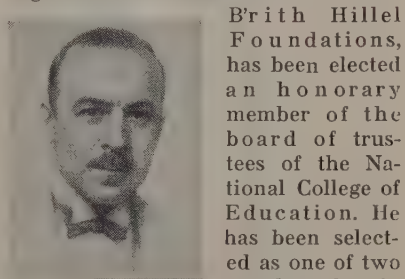
MISS S. GERTRUDE COHEN was the winner of an essay contest conducted by the Philadelphia Women's Auxiliary No. 88 among the local members of B. Z. B., the junior girls' group under the supervision of Mrs. Lena L. Orlow. The subject of the contest was "Religion—My Choice." The winner was presented with a silver loving cup.

B'NAI B'RITH Lodges in Canada have renewed their \$250 scholar-

ship for the Hebrew University in Jerusalem. It will be awarded annually to a student in the Einstein Institute of Mathematics. The Women's Grand Lodge of District No. 4 is raising a scholarship in a similar amount, to be awarded for the third consecutive year in the Institute of Jewish Studies at the Hebrew University.

WHILE Harry Schwartz was away on his honeymoon, members of Zion Lodge No. 62, Columbus, O., held one of the most enthusiastic meetings they have had in years, and elected Brother Schwartz president of the lodge. Three hundred persons attended the meeting, more than \$500 in dues was collected, and a large number of suspended members were reinstated.

DR. LOUIS L. MANN, Rabbi of Temple Sinai, Chicago, and Acting National Director of the B'nai



Brith Hillel Foundations, has been elected an honorary member of the board of trustees of the National College of Education. He has been selected as one of two people who in the preceding year have made outstanding contributions to the field of education. Among others who have been so honored are Jane Addams, Judge Mary Bartelme, John Dewey, Lorado Taft, Professor Edwin D. Starbuck, and others.



## Palestine Lodge Heir of American Ben B'rith

A LITTLE more than a year ago Brother Jacob Cramer of Kansas City, Mo., moved to Palestine. Uncertain as to the length of his stay there, he took a withdrawal card from his B'nai B'rith Lodge.

The Membership Bureau of the Order corresponded with Galil Lodge of Safed, where Brother Cramer had settled. The fraternal consideration of the officers of Galil Lodge evidently impressed our good Brother, for his last will and testament evinces a concern for B'nai B'rith which is most noteworthy.

He placed \$5300 in the Anglo-Palestine Bank to be used for a loan fund of Galil Lodge. Many personal bequests were first detailed and then several smaller charitable bequests. Brother Cramer then provided that all of his property and estate of any kind or nature located in Palestine was to go to the Lodge Free Loan Society, which was to be known as the "Keren Gemiluth Hessed Jacob Cramer, B'nai B'rith" (Jacob Cramer Fund for Charitable Loans, B'nai B'rith). Such loans are to be made without interest to such persons as the trustees deem worthy.

The will further provides that the residue of the estate located outside of Palestine shall be used for the purchase of a new Torah for some suitable synagogue in Safed to perpetuate the donor's memory, and for the erection in Safed of a suitable hall for the meetings of Galil Lodge, the building to be named in a manner to perpetuate the name of Jacob Cramer.

RABBI BERNARD HELLER, Director of the B'nai B'rith Hillel Foundation at the University of Michigan, was guest speaker at the second annual Host Night of Austin Lodge No. 1100, Chicago. Benjamin H. Rubenzik, the new president of Austin Lodge, and the other new officers, were installed. Fred Bernstein, chairman of the Wider Scope in Chicago, was master of ceremonies.

## Palm Beach Lodge, Florida, Celebrates Anniversary

BROTHER JOE LESSER, president of Palm Beach (Fla.) Lodge No. 1146, outlined B'nai B'rith's long history of achievements at a special meeting of the lodge held in celebration of the Order's ninetieth anniversary.

Palm Beach Lodge is very active these days. Many of its members travel forty miles every time they attend a meeting, and the attendance is excellent. A recent picnic given by the Lodge drew a large crowd.

Among the most active members are Dr. Barney Blicher, Sam A. Goldstein, Sam Shutzer, Maurice L. Pasrtroff, Phil Blicher, and Dave Katz, while the best member-getters include Joe Lesser, Dave Feldman, and Sam Sherr, who brought in more than thirty members between them.

## Camden Lodge Broadcasts on B. B. Anniversary

IN commemoration of the approaching Ninetieth Anniversary of B'nai B'rith, Camden (N. J.) Lodge No. 915 sponsored a radio broadcast recently. Hon. Roy R. Stewart, Mayor of Camden, spoke, as did Jacob Naden, president of Camden Lodge, and Leon H. Rose, a past president and now president of the New Jersey State Council. The principal address was delivered by Abraham Berkowitz, past president of District No. 3. He traced the history and achievements of the Order from the beginning.

### Among Our Contributors

A. L. SACHAR is Director of the B'nai B'rith Hillel Foundation at the University of Illinois, a lecturer, and an author.

BERNARD POSTAL is a New Jersey Jewish newspaperman who has contributed frequently to the B'NAI B'RITH MAGAZINE.

LUDWIG LEWISOHN is the author of "Israel," "The Island Within," etc.

DR. JOSHUA BLOCH is the head of the Semitics Division of the New York Public Library.

DR. JACOB GOLUB is Director of the Bureau of Jewish Education, Cincinnati.

LEON FRAM is associate rabbi of Temple Beth El, Detroit.

ISAAC GOLDBERG is author, critic and lecturer, living in Roxbury, Mass.

JOHN COURNOS is a playwright and novelist, living in New Haven, Conn.

## Jordan Lodge Observes Eightieth Anniversary

MORE than 300 guests of Jordan Lodge No. 15, including delegations from other New York City lodges and auxiliaries, attended a banquet Dec. 3 in celebration of that lodge's 80th anniversary.

Brother David Kraus, a past president of the lodge, was chairman of the committee on arrangements, as well as toastmaster. Addresses were made by Louis Fabricant, member of the Executive Committee of the Order from District No. 1; Charles Horowitz, William Asher, Lawrence White, Joseph Rosenzweig, and Judge Albert Cohn, third vice president, treasurer, secretary, past president, and junior past president of District No. 1, respectively; Joshua Kantrowitz, president of the board of governors of the B'nai B'rith Home for Aged in Yonkers and representative of District No. 1 in the B'nai B'rith Hillel Commission; George Schoen, the oldest living past president of Jordan Lodge, who was initiated in 1885; Edward Faust, president of Jordan Lodge; Max Wolofsky, vice president of Jordan Lodge; Adolph Schwarzbaum, secretary of Jordan Lodge for more than 30 years; and Rev. William F. Rosenblum, Rabbi of Temple Israel, New York City.

Two of Jordan Lodge's most prominent sons, the Hon. Benjamin N. Cardozo, and the Hon. Henry Morgenthau, sent letters expressing their regret at not being able to attend the celebration.

The opening and closing prayers were delivered by Rabbi I. Mortimer Bloom, of the Hebrew Tabernacle.

## Louis Cohen Revives Several Lodges

THE activity of a District president sometimes achieves remarkable results. Louis Cohen, president of District No. 7, has been remarkable in this respect. He started out by automobile to cover all of those states in his District which had been lagging behind. As a result of his labors the following lodges have been revived and are now working with enthusiasm: Knoxville, Tenn.; McGehee, Camden, and El Dorado, Ark.; Hattiesburg, Miss.; Jasper, Anniston, and Huntsville, Ala.; and Breckenridge, Tex.



## England Adds New Lodge

A NEW lodge has been added by District Grand Lodge No. 15 of Great Britain and Ireland. It is located at the cities of Brighton and Hove, which adjoin one another. The official inauguration of the lodge and installation of officers took place January 22. Maurice Jacobs, M. A., is president.

Addresses on the aims and objects of B'nai B'rith were delivered by Brothers M. Gordon Liverman, president of District No. 15; George J. Webber, vice president of District No. 15; Julius Schwab, treasurer of the District; and Leo Elton.

THE entire Jewish community of Aberdeen, Wash., turned out for the visit of Seattle Lodge No. 503 to Grays Harbor Lodge No. 757. The Seattle delegation of 38 was led by Brothers P. Allen Rickles, who made all the arrangements for the joint affair, Sol Esfeld, who arranged for the trip by bus, and Sam Goldfarb, who directed the Halevy Singers.

Practically every Jew and Jewess in Aberdeen and Hoquiam was present at the joint meeting of the two lodges, which was featured by an inspiring program of Jewish music, a banquet and addresses by Brothers Rickles, Esfeld, Joel Wolff, president of the local lodge, Goldberg, vice president, Harry Matzkind, district deputy, and Bendetsen. Brothers Ben Maslan and Aaron Maslan gave short talks for Seattle Lodge, while the featured speaker at the banquet was George Greenspun, Jewish Agency representative.

## By the Rivers of Babylon

(Continued from page 146)

which was the day appointed for the slaughter of his people was within seven days from this and he knew not at all whether salvation would come and whether he and all his house would not be first despoiled and then slain by the archers and swordsmen of the king. And nevertheless he felt a freedom in this danger and in this nakedness which he had never felt before, a freedom in which all passions and all hopes and all desires and all love of earthly things fell from him and he was alone with his people and with his people's God. He bowed down and touched the burning stones with his forehead. An old song came to him,

the broken words of an old song of Yisrael: "*Kol arechoth Yaveh chesed ve-emeth*. All the paths of the Eternal are loving-kindness and truth." He raised his forehead, a free man. If now the people could be saved, it mattered not if he bowed down to the heathen; it mattered not that Esther had become a defiled slave; it mattered least were his life to be required of him either to hearten his people or to preserve it.

He arose and as he did so the door of the woman's house opened and this time it was the slave Barnabazus who, glancing stealthily to the right and to the left, issued forth and ran swiftly across the square toward Mordechai. He cast himself on the stones. He lifted his face, no more the face of a slave. "The queen has stripped off her silken raiment; she sits fasting in sack-cloth, and ashes are upon her brow. She bids me council you and all our people in the city to fast and pray night and day for three days and three nights, during which time she will prepare herself to go before the king and plead for her people. And if she live, she live—this she bade me say—and if she perish, she perish, for she would not live but with her people nor yet survive if her people be destroyed." Barnabazus kissed the shoulder of Mordechai and fled. But in Mordechai's heart there was a glow as there is in the breast of a man at the birth of his first-born manchild or as in his who after long and weary illness feels of a sudden that he is well and has escaped *She'ol*. Such a glow came into the heart of Mordechai and once more he spoke the words of the old song: "*Kol arechoth Yaveh chesed ve-emeth*." He went to his house and sent forth messengers and bade the Yehudim of Susa to fast and pray for three days. They obeyed his summons and command, all but a few, and these few sent Ardi-Nidib to Mordechai to plead and reason with him. Were it not better to give great feasts and seek to invite the seven princes of Media and give them gifts of unexampled splendor even to the beggaring if need be of the Yehudim, and in their presence praise the gods and pour libations to Ahura-Mazda and offer them and the temples the daughters and hand-maidens of their household? Haste and terror and fury trembled in Ardi-Nidib's paunch and tongue and voice. Mordechai ben Yair turned from Ardi-Nidib without answer and hid his eyes with his hands so as not to behold the man's shame.

(To be concluded next month)

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\$5.00  
Double

DAVID B.  
PROVAN  
Managing  
Director

CHESTNUT AT 13th STREET  
PHILADELPHIA



## Ernestine Rose

(Continued from page 141)

Robert Owen, the English Communist. Charmed with his personality, and aware that in this man she had found the first person whose ideals and sympathies were akin to her own, she espoused his principles and became one of his leading disciples.

In 1834 she presided at the formation of a society called the Association of All Classes of Nations without Distinction of Sect, Sex, Party, Condition, or Color. Shortly after, she met and married William Rose, a British army officer.

Imbued with the spirit of Owen's reforms and philosophy, she returned to Poland to launch a movement for the emancipation of her own people. But Emperor Franz Joseph of Austria banished Ernestine Rose from his domains because of her love of liberty, and American women thus gained an unbending champion of tolerance, liberty and social equality between the sexes.

### Enters America in 1836 and Preaches Women's Rights

Mrs. Rose arrived in the United States in 1836 and immediately began lecturing in the large cities of the eastern seaboard on "the science of government." She preached against the existing social system, attacked slavery, fought for the rights of women and especially for their enfranchisement. Although her demand for woman suffrage was not new, by her beauty, wit, and eloquence she commanded the attention of the American public which, while largely hostile to her views, crowded the meeting rooms merely to listen to her voice.

She first came into prominence at a great public meeting in the Broadway Tabernacle in New York. The meeting, called to consider the necessity for an improved system of free schools, had for its chief speakers a member of the British Parliament and a clergyman from Kentucky. From her place in the gallery, Mrs. Rose startled the audience by calling the reverend gentleman to order for violating the proprieties in entirely ignoring the object of the meeting and in indulging instead in a violent clerical harangue against a class whom he stigmatized as infidels. This bold attack by a woman on the hitherto unquestioned prerogatives of the clergy created a tremendous uproar. Loud cries of "throw her down," "drag her out,"

"she's an infidel," resounded from all parts of the building. But with that poise that always characterized her she held her ground calmly while the tumult lasted. When order had been restored she continued her remarks in a dignified manner, making a lasting impression upon all present.

About the time that Susan B. Anthony was initiating her modest campaign for woman suffrage, Ernestine Rose was soliciting names for the first petition to the New York legislature to give married women the right to hold real estate in their own names. This was in 1836 and she continued the work of getting signatures until 1848 when the bill was finally passed. It was about this time, too, that she first became associated with Susan Anthony, in whose tiny army she immediately enlisted and by whose side she fought for fifty years.

In the next two generations, wherever Susan Anthony was there Ernestine Rose was to be found. The brilliant Jewess was the brain of the early suffrage movement as Susan B. Anthony was its soul. Susan Anthony was the inspiration but Ernestine Rose was the parliamentarian, the politician, the orator and the organizer of the movement.

From 1850 to her death in 1893, Ernestine attended every national women's rights convention held in the United States. Her lectures and addresses were made in no less than 23 states of the Union. Some states she visited often and on several occasions addressed legislative bodies before whom she advocated with marked effect the necessity of legal redress for the wrongs and disabilities to which her sex were subject.

### Devotion to Cause Impairs Her Health

It was Mrs. Rose who began the woman suffrage agitation in the West. From her efforts came the Wyoming constitution in 1869 which first adopted woman suffrage as an integral part of a state constitution. So little did she spare herself in her passionate devotion to the cause that her health was impaired. Despite the hardships of travel and the fact that she never took up a collection, she, a stranger and alone, went from place to place, did her work, and paid her bills as the cause gained ground. Time and again she travelled in covered wagons, horse carts, on horseback, and even trudged afoot from hamlet to hamlet and into the most isolated settlements on the

frontier to urge the pioneer women to stand fast for their rights.

Together with Susan B. Anthony she conducted the first suffrage meeting ever held in Washington, D. C. That was in 1854 before an audience of twenty persons in an upper room of a private house. Immediately after this meeting both women went on a speaking tour that took them into half a dozen states and scores of towns and cities. Despite her numerous speaking engagements, Mrs. Rose always managed to reach Albany in the winter to participate in the annual hearings on the women's rights bill before the legislature. This yearly pilgrimage ended in 1860 with the passage of the bill securing to women of New York the right to their wages and the equal guardianship of their children.

### "No Ambition Except Cause of Humanity"

Even those who were unsympathetic with her views were enchanted by her voice. It was rich and musical with just enough of foreign accent and idiom to add to the charm of her oratory. As a speaker she was pointed, logical, and impassioned. She never spoke from notes and had no desire to say anything about herself. She "had no other ambition except to work for the cause of humanity, irrespective of sex, sect, country, or color." This was her reply in 1877 to Susan Anthony's request for biographical information to be included in that great work "The History of Woman Suffrage."

During the 1870's and 1880's when important political gains were lending encouragement to the second generation of woman suffragettes, Mrs. Rose, already suffering from a fatal illness, was still attending conventions and making addresses. But as the younger women took up the fight, tribute was repeatedly paid to the incomparable work of Ernestine Rose.

The national women's rights convention of 1893 was the first at which her enchanting voice had not been heard since 1850. Women wept and men brushed aside suspicious tears when Elizabeth Cady Stanton rose to offer a resolution of sympathy and regret at the loss the movement had suffered in the death of Mrs. Rose at the age of 83.

Much of the freedom they now enjoy the women of America owe to this forgotten and unsung Ernestine Rose, the daughter of a Polish rabbi.



# Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

## FROM A PHILOSEMITE

Editors, B'NAI B'RITH MAGAZINE:

Permit me to say that as one much interested in Jewish life, letters, history, religion, and culture, I have avidly read your formative and noted magazine from cover to cover, and I want to become a regular subscriber.

I am glad to see that you call attention to the vice of Jews defaming Jews. As I am humbly and deeply interested in furthering a genuine and heartfelt feeling of understanding and good will between Jew and Gentile, I have regretted the appearance of defamatory and subversive books. It is not the task of those within as well as those without the House of Israel, who are working for the furtherance of better feeling, of better relations, and of greater respect between Jew and Gentile, already difficult enough without this added burden emanating from within the house of your lustrious people? The writer believes that it is.

Your excellent articles have given me renewed encouragement and enthusiasm to go on with my study of your language and your history, religion, and ceremonies, so that if I ever have the privilege of visiting Palestine, I can do so with that added equipment.

I felt deep regret at the passing of Dr. Morris Schatz last year. In reading of the great accomplishments of this famous artist, and of the features and conduct of his noted Bezalel School, I was glad to note the following: "The instruction is conducted entirely in Hebrew, and all the artwork is developed from purely Hebraic motives, the school turning out all the objects it makes along the lines of the arts and crafts that prevailed in Biblical times." This is your great history and tradition revived and carried on, that it may be an inspiration to Jew and Gentile alike.

Jacksonville, Fla. WESLEY F. TAYLOR.

\* \* \*

## MORE JEWISH K. OF P.'S

Editors, B'NAI B'RITH MAGAZINE:

In connection with the various statements which have been made in your columns regarding our coreligionists who have been honored by the Pythian Order, I desire to bring the following to your attention:

The Grand Lodge, Knights of Pythias, of Alabama, was organized some sixty years ago, and in its earliest stages one of the most active members was Mr. M. L. Ernst, who was, at that time, a resident of Uniontown, a small town in the western part of the State. However, Mr. Ernst did not ever hold an official position. Since that time, the following Jews have been honored by election to the office of Grand Chancellor in the State: Albert Steinhart, Greenville, Ala.; Ben J. Shuster, Selma, Ala.; Jacob D. Block, Mobile; and Herman M. Beck, Birmingham. These four

were also representatives from Alabama to the Supreme Body of the Order, and Mr. Steinhart was for several years an officer in the Supreme Body.

In addition, several other Jews also held office for a long time in the State Body, namely, Jacob Greil, of Montgomery, who was what is termed Grand Treasurer, and my deceased father, Louis J. Adler, who was Grand Secretary for a long period of years.

Mobile, Ala.

J. G. ADLER.

\* \* \*

## SHE SPEAKS SPANISH

Editors, B'NAI B'RITH MAGAZINE:

In your October issue, I came across the article entitled "Semitic Spain," by Antonio de la Pena. You cannot imagine how appreciative I was, because it pointed mostly to me. My people come from Rhodes, Egeo, Italy, an island in the Mediterranean Sea, and we speak Spanish, although many people think it odd.

Of course, I feel thoroughly grateful to your MAGAZINE for publishing such interesting articles, and at the same time for bringing to the attention of the public that we are still considered Jews even though we speak Spanish.

MATHILDA CAPILOUTO.

Montgomery, Ala.

\* \* \*

## SEEKS A "PEN-PAL"

Editors, B'NAI B'RITH MAGAZINE:

Perhaps through your page, "Our Readers Have Their Say," I may be able to locate a pen-pal, some young Jewish man whose interests coincide with my own.

I am a young girl past twenty years of age, with average education and more than average leisure time in which to dabble with music, literature, drama, classical dancing, debates, and lectures, evening courses at the University Extension Division of our city.

Any effort on your part to encourage an apt correspondent will be appreciated.

L. R.

(Anyone interested in the above may obtain further information by writing to the editorial office of the B'NAI B'RITH MAGAZINE, 70 Electric Bldg., Cincinnati.—EDITORS.)

\* \* \*

## A FEW TESTIMONIALS

Editors, B'NAI B'RITH MAGAZINE:

The old adage, "Honor him to whom honor is due," certainly holds good when referring to the B'NAI B'RITH MAGAZINE, especially so the last two years. I have noticed in each issue a continuous improvement, and, speaking for District No. 4, which comprises the eight Pacific Coast States, including British Columbia, I can truthfully say that our membership looks forward with keen interest to the arrival

of this most valued national Jewish monthly magazine.

You seem to have been very successful in enlisting the contributions to your paper from good writers who seem to sense thoroughly the renaissance of Jewish brotherhood and look upon your magazine as a cultural adjunct in the school of advanced thought not only on matters pertaining to our Order, but also covering a vast field of general knowledge and worldly matters. I congratulate you upon your efforts and may the good work continue! And prompted by a sense of appreciation of your prized monthly, both for its valuable material and for the aid it has given our members, I impart to you my observations, feeling that you welcome knowing just what your readers really do think—for I know from personal contacts that your magazine is read, so to speak, from cover to cover.

Los Angeles, Cal.

SIG. LIPMAN.

\* \* \*

Editors, B'NAI B'RITH MAGAZINE:

Yours is a splendid magazine. For an old-timer who regretfully admits he had very little religious training in his youth, it is a splendid source of inspiration and knowledge.

New York City.

ISAAC HARRIS.

\* \* \*

Editors, B'NAI B'RITH MAGAZINE:

No reason in the world would make me give up your worth while and excellent B'NAI B'RITH MAGAZINE. I would rather give up, if need be, several meals weekly than be without this wonderful publication. Everything in it, from cover to cover, is truly interesting and valuable. I am happy to renew my subscription.

Providence, R. I.

I. GORDON.

\* \* \*

## SAYS GOVERNOR IS JEWISH

Editors, B'NAI B'RITH MAGAZINE:

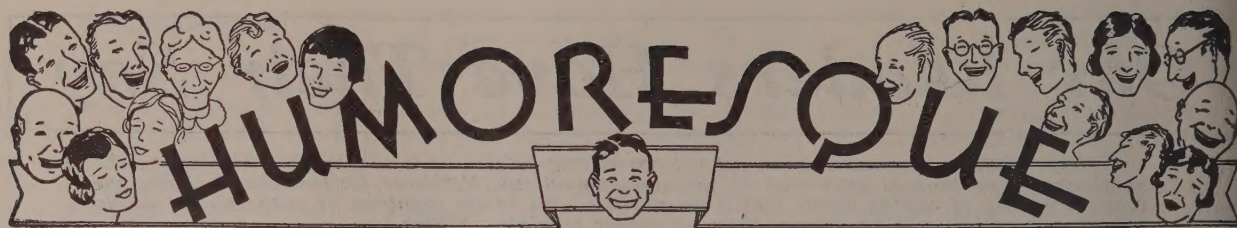
On page 74 of the December issue of the B'NAI B'RITH MAGAZINE, under the pictures of Governor Seligman and Governor Meier, the following sentence appears: "David Sholtz, Florida's new Governor-elect, was born of Jewish parents, but is a professing Congregationalist."

I am intimately acquainted with Mr. Sholtz, and the information stated in that sentence is entirely unfounded. Mr. Sholtz was born of Jewish parents and is not a Congregationalist. While it has been circulated throughout the State that he is a member of the Congregational Church, his membership comes about through the fact that several years ago he sang in the choir of the local Congregational church.

Daytona Beach, Fla.

MACK ROTH.





### She'd Investigate, Anyway

**B**ERYL: "Would you marry a stupid man if he had money?"

Rivkeh: "How much have you?"

\* \* \*

### Fair Enough

**A**VRUM, who was looking for lodgings, entered a building where apartments were for rent, and had the landlady show him through the place. He finally decided on an apartment.

"I must tell you," said the landlady threateningly, "that I had to throw out the last occupant of this apartment because he owed me four months' rent."

"Good!" cried Avrum. "I'll take the apartment on the same condition!"

\* \* \*

### Revenge is Sweet

**M**OE invited Jake to dine with him. They went to a very nice restaurant, but what was the dismay of Jake, who was hungry, when Moe ordered "one portion of roast goose and two plates, please."

"One minute, please!" Jake said to the waiter. "While you're at it bring me one cigar and two ash trays."

\* \* \*

### Not Superstitious

**T**HE Levys gave a dinner party for a few guests one night, but when a group of other friends dropped in at the dinner hour, what could be done but invite them also. But just as they were about to take their places at the table, Mrs. Levy whispered to her husband in a frightened tone:

"Ike, there are thirteen at table!"

"Surely, you're not so superstitious as all that?" demanded Ike with a superior smile.

"No, it isn't that," answered Mrs. Levy. "But there is only food for twelve!"

*J*EWES have been accused of being too melancholy, of not living joyously enough, of always building a real or imaginary Wailing Wall before which they cry their woes. The fact is, that Jews have always loved the good things of this earth, and who can deny that laughter is one of the very best things in life? There is a bottomless well of Jewish wit and humor, and the Humoresque Page may be compared to a dipper which is plunged monthly into this supply. Those who plunge into it successfully are rewarded with new books, and the winners this month are Max Bogner, Sacramento, Cal.; Sam J. Bloch, Seattle, Wash.; Gideon J. Lerner, Bierut, Syria; and Mrs. Boris Brutskeus, Berlin, Germany.

### A Fair Test

**M**EYER: "How long has Mashie been in business?"

Mayer: "Judging from his type-writer ribbon, I should say 57 years."

\* \* \*

### Getting Away From It All

**"W**ELL, Jake, how did you enjoy your visit in Rome?"

"Very much! I had my traveling radio with me and I tuned in on New York every day!"

\* \* \*

### Philanthropy

**A**BRAHAM was not especially noted for his piety, and was once asked why he contributed money to the sick and the poor but not to the *yeshiva*.

"I give to the poor," he answered, "because some day I may be poor myself. And I give to the sick because some day I may be sick myself. But I do not give to the *yeshiva* because there is no danger of my ever becoming a *yeshiva bochur*!"

\* \* \*

### Very Likely

**M**RS. GOLDSTEIN was playing bridge with her husband and another couple, when she suddenly had a bad spell of hiccoughing.

"Finessing?" inquired the other lady.

"No," retorted Mrs. Goldstein, "from drinking!"

### Hope Springs Eternal . . .

**J**UDGE: "Bluma Schneider, how old are you?"

Bluma: "Seventy-two, your honor."

Judge: "Are you married?"

Bluma: "Not yet, your honor."

\* \* \*

### Right in Style

**M**IRIAM: "I want a black dress, but I must tell you right now that I will not be able to pay for it for three months. When will the dress be ready?"

Dressmaker: "In three months."

\* \* \*

### The Price of a Good Time

**M**R. GINSBURG, the third day out at sea, looked so miserable that the captain of the ship himself came over to inquire how he was.

"You poor fellow," said the captain, "you are continually so seasick. Surely you must travel on important business?"

"No, captain," answered Ginsburg. "I travel for pleasure only."

\* \* \*

### Alas, Poor Yorick!

**W**HEN Mrs. Berg's expensive new fur coat was delivered to her home, she fondled it ecstatically for a time, and then looked sad for a moment.

"What's the matter, aren't you satisfied with it?" inquired her husband.

"Yes," she answered, "but I feel so sorry for the poor thing that was skinned."

"Thanks," said Mr. Berg.

\* \* \*

### More Truth Than Poetry

**I**SADOR: "Why do the scientists constantly experiment on the problem of reaching another planet?"

His collegiate son: "They want to know if human beings can exist on another planet."

Isador: "They haven't yet told us how to exist on this one!"